



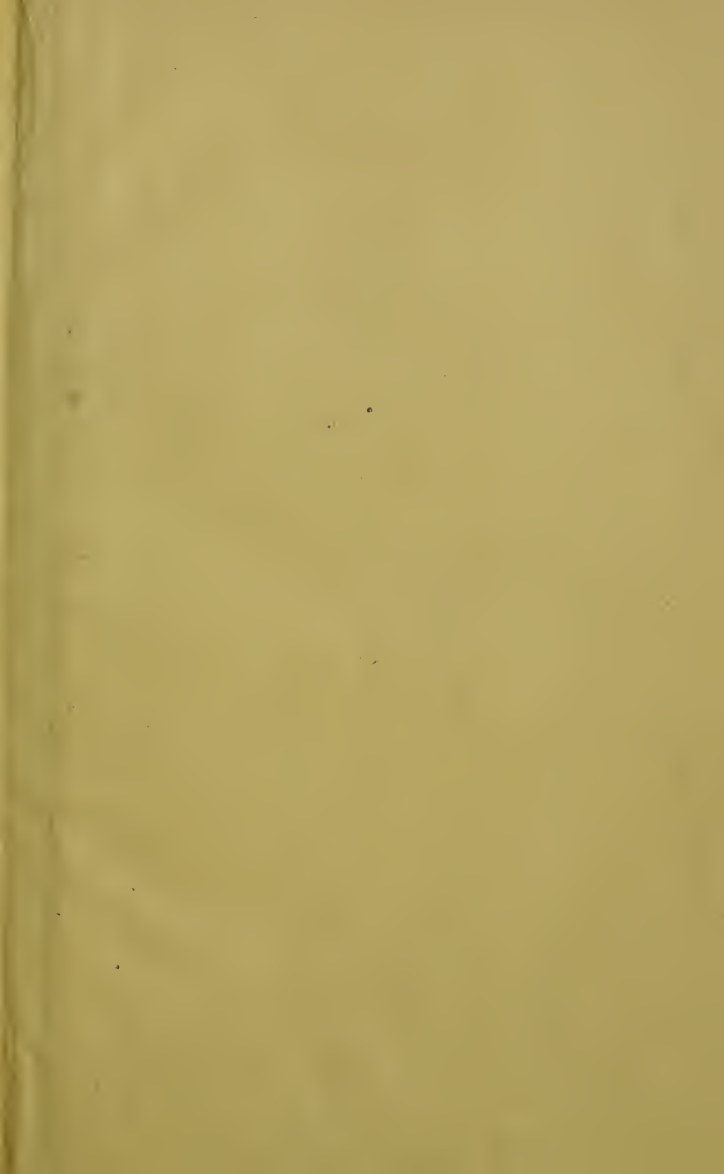
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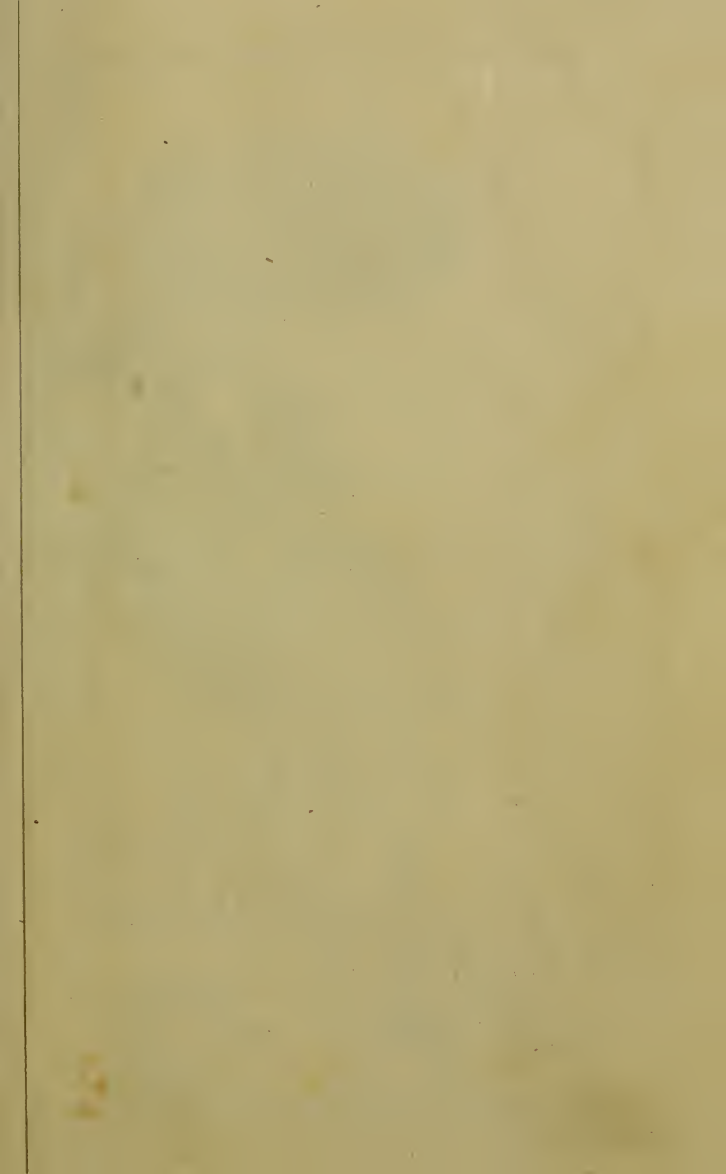
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JOURNAL  
OF  
MISSIONARY LABOURS  
IN THE  
CITY OF JERUSALEM,  
DURING THE YEARS 1842-3-4.

BY THE  
REV. F. C. EWALD,

MISSIONARY OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST  
THE JEWS, AND CHAPLAIN TO THE RIGHT REVEREND THE LORD  
BISHOP OF THE ANGLICAN CHURCH IN JERUSALEM.

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TO  
HIS EXCELLENCY  
THE CHEVALIER BUNSEN,  
ENVOY EXTRAORDINARY  
AND  
MINISTER PLENIPOTENTIARY  
OF  
HIS MAJESTY THE KING OF PRUSSIA,

*These Pages*

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THE AUTHOR.



## INTRODUCTION.

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IN the beginning of the year 1832, I was appointed by "The London Society for promoting Christianity amongst the Jews," as one of their missionaries, and directed to proceed to Algiers, on the north coast of Africa, with the view of establishing a permanent Mission there amongst God's ancient people.

I consequently left England, and passing through Germany, Switzerland, and France, where I had frequent opportunities of pointing out to the Jews whom I met, the way of salvation, I re-embarked at Marseilles, and landed safely on the shores of my destination.

Algiers had been recently occupied by the French, and now presented a most interesting and useful sphere of labour to a messenger of peace. Seven thousand Jews, all Sephardim (Spanish), who were ignorant of the way of salvation, resided there, six thousand at Constantina, and many in other

towns and villages in the vicinity. A great many French and German Protestants had settled in Algiers and its environs since the conquest. There were many also in the army, and not a few in the hospitals. All these were without the means of grace, and many were anxious to have them. The only Protestant clergyman in Algiers was the Rev. Octavius Mathias, chaplain to Mr. St. John, British Consul-General, and now Vicar of Horsford, near Norwich.

Mr. St. John, to whom I had a letter of introduction, received me most kindly, offered me every assistance in his power, assured me that my services might prove useful and acceptable among the people of Algiers, and promised to write to the French Governor-General, to procure for me permission to exercise my office as missionary to the Jews, and as a minister of the Church of Christ among the neglected German and French Protestants. Both Mr. Mathias, the chaplain, and Mr. Tulin, the English Vice-Consul, kindly promised me their assistance; and I shall ever feel grateful for the kindness and hospitality with which the British Consul-General, Mr. Mathias, his chaplain, and Mr. Tulin treated me, during my residence among them.

As no doubt was entertained that the French Governor would grant permission to establish the Mission, I hired a house for that purpose; went about conversing with the Jews in the market-places,



in their houses, and in their synagogues; circulated copies of the Word of God in Hebrew, Arabic, Spanish, French, and Italian, with which the British and Foreign Bible Society had kindly furnished me, through their agent in Paris. I opened a school for Jewish and Protestant children, established Divine Service in French and German on the Lord's-day, and had a Bible-class twice a-week.

Indeed, it appeared as if the Lord had opened a door of usefulness. The Jews were willing to hear the glad tidings of salvation; I had fifteen children at my school; the services on the Lord's-day were well attended; many of the Germans came the distance of five miles; and even the Mahometans were not unwilling to converse on religious topics, and to accept the Word of God. But I was soon to learn that there were also adversaries. Contrary to all expectation, the Duc de Rovigo, the Governor-General of Algeria, informed the British Consul-General that he had received orders from the French Government, not to allow me to remain in Algiers, as a missionary. If I chose to reside within the regency as a private person, I might do so; but I was to abstain from preaching.

Encouraged and assisted by the Civil Intendant, I made a second application, but without success. Under such circumstances, I clearly saw that I could not remain, and therefore made preparations to leave for Malta.

Nearly a year, however, had elapsed since I first

set my foot on the coast of Algiers; several hundred copies of the Holy Scriptures had been circulated; many a son of Abraham had been made acquainted with the Redeemer; many Protestants had heard, with joy and gladness, the word of salvation; and the sick and dying were comforted by the Word of God.

In Malta I met my friends and fellow-labourers in the Lord, Schlienz, Brenner, and Weiss, who were in the service of the Church Missionary Society. With them I took counsel as to what part of the north coast of Africa I should proceed, as the Society for promoting Christianity amongst the Jews had sent me instructions not to abandon that coast where so many thousands of Israelites were living; and, as I had not been successful in my attempt at Algiers, I should try another town.

I first thought of Tripoli. That regency, however, was then in a disturbed state. A revolution had broken out, and two Pashas were fighting for the throne. The Arabs in the country had declared in favour of one, whilst the inhabitants of Tripoli adhered to the other. The gates had therefore been shut for the last three years, and all Europeans, except the English Consul-General, had left the regency. On that account it was not practicable to proceed thither. Tunis was then selected; and, after I had made the necessary preparations, I embarked in June, 1833, carrying with me a large stock of the Scriptures, in various languages, with

which I was again provided by the agents of the Bible Society at Malta.

On board the vessel I met with Mr. C. Cunningham, son of the Rev. W. J. Cunningham, Vicar of Harrow, who had been appointed English Vice-Consul for Tunis. We soon became friends, and have so remained ever since that period. We have both been since called upon to pass through the deep waters of affliction; but I trust that both of us have also found that well-spring of consolation which is never exhausted, but flows the more copiously the more it is drawn from by the weary and heavy-laden.

After a voyage of nearly eight days we arrived at the Goletta, the harbour of Tunis, where we had to perform quarantine for some days, when we proceeded to the town, which is about five miles distant from the harbour, and built in the vicinity of ancient Carthage, whose ruins reach almost to the very gates of Tunis.

Here I found a very extensive and peculiarly interesting field of labour. The Jews in the regency amounted to 200,000 souls, chiefly Sephardim. In Tunis alone about 40,000 resided, who were of most industrious habits. 1,200 were working gold and silversmiths, 600 tailors, and 400 shoemakers. There were many who were masons, blacksmiths, silk-weavers, and shop-keepers; but none were pedlars. The mint was entirely in the hands of Jews; the chief custom-house officers were Jews,

and the general paymasters of the Pasha were also Jews.

About 10,000 Europeans had settled here since Christian slavery had been abolished, among whom there were fifty Protestants.

The Jews were willing to hear and to receive the pure Word of God.

The Roman Catholics here, unrestricted by their priests, gladly availed themselves of the opportunity afforded them of reading the Scriptures; whilst the large Mahometan population, nearly 80,000 in Tunis, freely entered into controversy, and bought and read the Bible; and even at Court, in the Pasha's residence, Christian books were eagerly sought after and read.

I established Divine service on the Lord's-day, when I had the privilege of preaching the Gospel of Christ to the Protestants, who, with few exceptions, attended regularly.

For nine years I was permitted to sow the good seed in that long-neglected and benighted country. During this time I returned once to England, to be united to my now sainted wife. I was greatly attached to the coast of Barbary, where the work of the Lord was prospering, and where we had found friends who assisted us and the Mission in every possible way. The names of Heap, Tulin, Berner, and Chapellier, remain ever dear to me. However, our thoughts are not like the thoughts of our Lord, neither is His way like ours.

The sand of the desert, the burning sun of Africa, and the sirocco winds, affected my eyes to such a degree that I was in danger of losing my sight. Twice I had a severe attack of ophthalmy, and twice I was cured by my kind friend, Dr. Heap, the American Consul-General; but a third attack, more severe than the former, baffled the skill of my friend, and compelled me to leave Tunis, to try what a change of climate and European skill could do.

After I had arrived in London, I was directed to Mr. Ware, a celebrated oculist in the metropolis; and, through his kind treatment, my sight improved daily.

I had arrived in England at a memorable epoch. Mount Zion was again thought of, and the eyes of many were again directed towards long-forgotten and forsaken Jerusalem; the Holy City was again to see a Bishop of Abraham's seed, who should bring glad tidings of salvation to Jerusalem; who should say to her, and to the cities of Judah, "Behold your God!"

Dr. Alexander was consecrated Bishop of the Anglican Church at Jerusalem, on the 7th of November, 1841, in the Palace Chapel at Lambeth; and I was desired by the Society in whose service I am to accompany the Bishop to Jerusalem, to labour there amongst the children of Israel.

What I have seen and heard, and what the Lord has permitted the Mission to do during the three

years of my residence in the Holy City, I now present to the Christian public ; and may He from whom all good and perfect gifts come, vouchsafe His blessing to this undertaking, to the honour and praise of His name! Amen.

F. C. EWALD.

HACKNEY, JUNE, 1845.

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MISSIONARY LABOURS

IN

THE CITY OF JERUSALEM.

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THE JERUSALEM BISHOPRIC.

“REJOICE ye with Jerusalem, and be glad with her, all ye that love her ; rejoice for joy with her all ye that mourn for her :—for thus saith the Lord, Behold, I will extend peace unto her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem.” “The thing that hath been, it is that which shall be ; and that which is done is that which shall be done : and there is no new thing under the sun.”

And thus the appointment of a bishop of the circumcision, who was to reside on Mount Zion, as chief pastor of the Church of Christ there, is no new thing ; although it appears to many to be so.

Jerusalem has had fifteen Hebrew Bishops in succession, from James, brother of our Lord, who was the first, down to Judas, who was the last of them. Nearly 1,700 years have elapsed since this son of Abraham occupied the Episcopal chair in the holy City. This vacancy is now again filled up.

DEPARTURE.

The Bishop preached his farewell sermon on the

8th of November, 1841, in the Episcopal Jews' Chapel, Palestine-place, before an unusually large congregation. He had chosen for his text the following words of Holy Writ :—

“And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

The impression this sermon produced will never be forgotten by all those who heard it.

Our party, who were to embark on board Her Majesty's steamer, *Devastation*, at Gosport, amounted to twenty persons, the Bishop and his family, the Rev. G. Williams, Fellow of King's College, Cambridge, Chaplain to the Bishop, Dr. Macgowan, of Exeter, Physician to the Jerusalem Mission, myself and family, and five servants.

Having taken leave of our friends and relatives, we set out.

On the 3d of December, 1841, we left by the railroad for Portsmouth, where we intended to go on board our vessel immediately ; but when we arrived in Southampton we were informed that some accident had happened between that place and Portsmouth, and that we could not proceed any farther by the train. An omnibus was however procured, which carried us on to Gosport, where we arrived too late to go on board. The Bishop having received an invitation to stay with the Archdeacon, I and my family remained at the inn.

*Dec. 4.*—The Bishop and myself went on board, where we were informed that a new commander had been appointed, who would be here next Monday, and that we should then leave the following Tuesday. We therefore resolved to stay on shore till over the Lord's-day.

*Dec. 5.*—Went to church about two miles from Gosport, to hear the Bishop preach, whose text was Rom. xi. 25, 26. Spent the rest of the Lord's-day quietly at our inn, imploring the Lord for his blessing, which we stand so much in need of, in our most interesting and peculiar Mission to the Holy Land.

*Dec. 6.*—Went on board with my family. The Bishop and his family soon joined us. We arranged our cabin, which is to be our home for some days, and asked the guidance of the Lord. The weather being boisterous the whole of the day, we did not leave the harbour. In the evening, had prayers in his Lordship's apartments.

*Dec. 7.*—About twelve o'clock, the fire of the engine was lighted; at one o'clock we left the harbour, but made only about five miles, when the anchors were cast, and we moored for the night.

*Dec. 8.*—About ten o'clock, we again proceeded. The sea was very boisterous and high; still we went on well till we had passed the Needles, when the motion of the vessel compelled Mrs. Ewald and myself to lie down. During the three following days we were kept in our cabin, suffering exceedingly from sea-sickness, till we had passed the Bay of Biscay. Dr. Macgowan was very attentive and kind during this time of suffering.

*Dec. 11.*—The weather was very fine; we could go on deck; and I learned to-day that the Bishop and his family had also suffered very much.

*Dec. 12.*—Very fine weather; had service on deck. Mr. Williams read prayers; and his Lordship addressed the congregation from Psalm cii. It was a very elevating sight to worship God whilst floating on the deep.

*Dec. 13.*—About two o'clock we cast anchor in the harbour of Lisbon. The Rev. T. Boys, a dear friend of the cause of God in general, and a warm friend of the house of Israel, came on board to see his Lordship. I inquired of him whether there were any Jews here. He said, he had seen several going about in their

Oriental dresses, but was not sure whether there were any residing here.

*Dec. 14.*—Went on shore in search of Jews. I saw one standing in the market-place selling dates, whom I immediately saw to be an African Jew. I went to him, conversed with him, and was informed, that there were about twenty Jewish families residing here, who had two synagogues. I begged him to go with me to one of them, which he did. Mrs. Ewald and myself entered the synagogue, where we met one of the rabbies, Rabbi Abraham, and his family. From him I learned, that there are many Jews here who still keep the Jewish feasts, though outwardly they conform to the Roman Catholic worship, but as there is now liberty of conscience in Portugal, they are not so much afraid of confessing their Jewish origin as formerly, and that many will soon openly return to the synagogue. The synagogue which I visited is small but very handsome. They have manuscript copies of the law. After I had spoken to the rabbi for some time on the state of the Jews in general, I inquired of him what was his opinion as regards the Messiah. Till now he had taken me for a Jew, but when I put this question to him, he looked at me somewhat astonished, and said, "The Messiah is yet to come." I asked him to explain Genesis xlix. 10, and then entered fully into conversation about Christ and Christianity, thus preaching Christ in a Jewish synagogue at a place where, most likely for centuries, no Jew had been made acquainted with the truth as it is in Jesus.

I remained on shore, as we were not to leave to-day.

*Dec. 15.*—Went out to see if I could learn something more concerning the Jews at Lisbon. I met one in the market-place, whom I addressed. Another Jew passing by, and hearing our conversation, stopped to listen. A third also joined us. After several questions and answers on both sides, we entered into a more serious conversation touching our soul's salvation. After some time, two left. One, however, remained,



with whom I went into the synagogue, where I met several Jews whom I made acquainted with our present mission to the Holy Land, at which they were surprised. After I had left the synagogue, a young man came after me and expressed a wish to go with me to Jerusalem. I knew too little of him to encourage him in doing so, yet he accompanied me to the inn where I had taken up my abode. Another young man also came, and they both expressed a wish to proceed to the Holy Land in our company. The innkeeper I thought was a secret Jewess. I could observe from many things that this was the case, although, when I asked her, she denied it, saying, "She had often been taken for a Jewess." However, she spoke of the Hebrew Bible and of Hebrew to me in a manner that a Gentile could not have done, particularly in Portugal. A curious kind of Hebrew tract fell into my hands here, of which some have been recently distributed among the Jews in this place. Its purpose is to show, that in Christ all the prophecies of the Old Testament are fulfilled. But I am sure that a paper got up in this manner can do no good whatever to the Jews, because they do not understand what it signifies. The leading points are "prophecies and fulfilments," but not stating to whom the prophecies or the fulfilments refer. It would, certainly, be better if those Christian friends who are willing to do good to Israel, would apply to our Society for useful tracts, where they would obtain such as open in a plain way to the Jews the subject of Christianity. When I went again on board, the two young men just mentioned, followed and took leave of me. If a mission to this part of the world should once be established, Lisbon might from time to time be visited, and inquiries made after the secret Jews, who, according to the statement of Mr. Boys, are numerous here; and in the interior, Jews from the coast of Africa are frequently seen. Thus some time might usefully be spent amongst the Jews in this place. I was astonished to find less superstition

here than in Italy. I did not see images and Madonnas which abound in Italy. I saw very few monks, and no processions. As there is freedom of the press in Portugal, there would be no difficulty in introducing the Word of God. I saw at a bookseller's shop a great many religious books in French, which certainly would not be allowed to be exposed for sale in Italy. Mr. Boys has already circulated numbers of portions of the holy Scriptures.

There is an English chaplain, and also a German Lutheran clergyman here ; but as I spent the short time of our stay at Lisbon amongst the Jews, I saw neither of them. His Lordship, the Bishop of Jerusalem, however, saw them both.

*Dec. 16.*—About eight o'clock in the morning we left Lisbon. The weather being extremely fair, we hardly felt the motion of the vessel, and could remain on deck the whole day.

*Dec. 17.*—Arrived in the evening at Gibraltar ; it was, however, too late to enter the harbour, and we cast anchor near the land.

*Dec. 18.*—The Governor sent this morning to invite his Lordship and suite to dine with him. I went with my family on shore. I saw crowds of Jews from the coast of Africa. I addressed some of them, and it being Saturday, I expressed a wish to go into one of the synagogues. A Jew went with me to show me the way. Mrs. Ewald accompanied me. After taking Mrs. E. to the place appropriated for ladies, I went into the synagogue, which is a handsome building, and I met a very respectable congregation ; they were just at their afternoon prayers. I witnessed here a very interesting sight. A father brought his child, which was about a year old, and had just been weaned, up to the reading-desk, to be blessed by the rabbi, which was done in a very affecting manner. The child was afterwards taken back to its mother, who presented him to Mrs. E. for her blessing also. I never saw this ceremony before ; I am sure it is not performed in Europe



among the Jews whom I have visited, or in Africa, but I was told that the Jews in Spain attend to it. It reminded me of Samuel, whom his mother presented to the Lord after he was weaned ; and I could not help pitying those children whose parents refuse to bring them, when infants, to God. To refuse them baptism till they can answer for themselves, is depriving them of a blessing, which these Jews are so anxious to have imparted to their children. After prayer was over, I observed a rabbi sitting in the place of honour, and concluding from his dress that he was an Oriental Jew, I went and spoke to him, and was informed that he was a rabbi from Jerusalem, collecting alms for his brethren in the Holy City. I informed him of our mission to Jerusalem. Whilst conversing with him, I was surrounded by a great many Jews, who were all very civil. The rabbi promised to call on me at the inn. I then left the synagogue. I spoke with several Jews during the day, and found them very accessible. In the evening the rabbi called. I showed him the Hebrew New Testament, which he said he had never seen before. I gave him a copy, which he opened, and began to read the first two chapters. I then told him to take it home, and call on me again to-morrow, as I was now obliged to go to the Governor's. I was surprised to learn here, that the Jews of Gibraltar are considered bigoted and illiberal. The Governor's son, who is preparing for the Church, was desirous of taking lessons in Hebrew, but no Jew would teach him the sacred language. I could scarcely credit it, for what I had seen of them to-day was quite the contrary.

*Dec. 19 (Lord's-day).*—This morning I was literally besieged by the Jews. The inn at which I had taken up my abode was crowded by them, all wishing to see and converse with me. I went into the room where several were together. One of them coming up to me, said, "Then you are going to Jerusalem?" "Yes, Sir." "You will have a difficult task ; the

Jews at Jerusalem are learned men, who are not so easily moved." "We wish to converse with and to preach the Gospel of Christ to those who know the Scriptures—who are acquainted with the Bible." "But the Jews in Jerusalem know the Talmud." "We also know the Talmud." I now entered into a conversation about the Talmud, its follies, and its absurdities, its uncharitableness, and falsehoods ; and as there were many Christians present I spoke in Hebrew, telling the Jews that I did not wish to disclose the follies of the Talmud before men who might afterwards make an improper use of my statements ; adding, that I was a friend of Israel, and not an accuser of my people. This made a very good impression upon the Jews present. I said, "Let us leave the Talmud, and go to the Word of God." I conversed till it was time to go to church. As the Bishop was to preach, I invited the Jews to go to church. Several promised to do so. His Lordship preached a most excellent sermon from Isaiah xxx. 19, "Thou shalt weep no more." He was listened to with great attention. Several Jews were present. After church we went home with Dr. B., the chaplain, who told me that the number of Jews residing here amounted to about 1,500. When I came again to the inn, I was surrounded by Jews, and a very warm discussion ensued. One Jew began to be very uncivil. I said to him, "Friend, why should you wish to behave unlike a gentleman ? I am not come here to quarrel with you or anybody else ; we both appeal to the same Scriptures, let us do it in a proper spirit. I tell you what I conceive to be the truth, you may oppose it. Blessed be God, we live in a time and country in which every one may state his belief without fear." He then began to be quiet. A Jew who had heard of the Bishop's sermon wrote a note to me, which I have not now at hand, in which he states, that if Israel should follow the advice of his Lordship they would purchase at too dear a price the faith of Christianity. Another Jew showed me a book

written against Christianity, which I would have bought, but he would not part with it. He said, he was sorry to learn that the name of the vessel which was to carry us to Jerusalem was "Devastation," because this was a bad sign for the Jews. I told him, that with help from on high, we would endeavour to destroy the works of Satan. Those Jews who had heard his Lordship expressed their satisfaction. Some Jews here know the Bishop personally ; they all spoke highly of him, and said, If he had not been a worthy man he would not have been called to such a high office. Late in the evening the rabbi from Jerusalem called again. I thought it would interest the Bishop to see a rabbi from the Holy City. I gave him a few lines therefore to his Lordship, and sent him to the Governor's house, where his Lordship was staying.

*Dec. 20.*—This morning I was again visited by several Jews. I went with the son of the rabbi to see another synagogue. There are five of them here. I saw five rooms in one of the schools where the children are instructed. Neither the rabbies, the rooms, nor the condition in which I found the children, do credit to the wealthy Jews of Gibraltar. The rooms are dark and filthy ; the rabbies, with one single exception, all from the coast of Africa ; the instruction purely Talmudical. Whilst I conversed with the rabbi, I saw upon the table a large stick, and inquired what he intended doing with it. He replied, "To use it for instruction ; the children never learn without the stick." However, my time being expended, I was obliged to hasten on board, as we were to sail this day.

I found the Jews at Gibraltar as accessible as in any part of the world. Their number is not so great as I first thought, for some had told me there were 4,000, some 2,000 ; but Dr. B——, who took the census, knows exactly the number. Many come over from the coast of Africa. Still I am inclined to think that a missionary stationed here would not have

sufficient employment. The place ought, however, to be visited for some time. The language commonly spoken amongst the Jews here is Spanish; many speak English; many also Arabic and Hebrew. There is one Roman Catholic church here, two Wesleyan ministers, a clergyman of the Scottish Church, and a very handsome church belonging to the Church of England, where two clergymen officiate. I saw, also, a Spanish gentleman, who was formerly a Roman Catholic priest, but now a Protestant minister of Christ.

I went on board, and about four o'clock we left the harbour of Gibraltar. The sea was very rough when we left; but when we had made a few hours, the water was again smooth, and we went on very comfortably.

*Dec. 21.*—This morning, about three o'clock, some part of the engine broke, which took twelve hours to be repaired. About four o'clock this evening we again proceeded.

*Dec. 22, 23.*—We went on well; but on the 24th the engine again got out of order. Still we were able to go on, though very slowly.

*Dec. 25.*—This morning early, Mrs. Ewald was taken ill, at which we were greatly alarmed. My feelings can better be imagined than described. I had hoped to reach Malta before this event should take place. Yet we resigned ourselves to the will of God, being fully persuaded that if it was his holy will to bless us with a child whilst rolling over the great deep, he would also be with us and assist us. I called in Dr. Macgowan, who came immediately. About eight o'clock in the evening we dropped anchor in the harbour of Malta, and half an hour after, Mrs. E. was confined of a dear boy. The Lord be blessed for all his mercies. Dr. Macgowan's kind and invaluable assistance I cannot sufficiently praise. Mrs. Alexander was with Mrs. Ewald. Now I deem the breaking of the engine fortunate, which I before considered a great

evil, for the repairing of it will detain us here eight days.

*Malta, Dec. 31.*—Through mercy all is going on well. Both Mrs. E. and the babe are doing well. The captain and officers are all very kind. The engine is not yet repaired, and we shall not leave Malta till Thursday next.

*Jan. 3, 1842.*—Blessed be God, Mrs. E. and the dear babe are doing well. As the packet leaves to-day, I shall close my letter. The Rev. Mr. Schlienzy is again very poorly. I saw at his house a converted Persian, who had recently been baptized by an Armenian priest, who is about to conform to the Articles of our Church ; another convert from Egypt, and a young Greek from Beyrout. They are coming from the east and the west, the north and the south, to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. We saw also Mr. Meshulem and his family, whom I had known in Tunis, and who gave up to me his two eldest sons to be placed in the school in Palestine-place, where they now are. The whole family has since been baptized here by the Rev. S. Gobat. All our friends here speak well of them. I introduced them to our Bishop. M—— is now here, employed by some gentleman as tract distributor.

The Bishop preached yesterday in Valetta.

There are few Jews living in Malta, yet they have a small synagogue ; they are more bigoted than any I have met with.

Jews from the coast of Barbary, from France, and Italy, often arrive here, and on a former occasion I saw many from those places with whom I conversed. Dr. Wolff had many opportunities during the time he resided in Malta, of proclaiming the good tidings of salvation to many a son of Abraham. Mr. Schlienzy, Mr. Brenner, Mr. Gobat, and Mr. Weiss likewise took a great interest in the spiritual welfare of Israel ; but these friends having left, there are now none in this island who care for Zion.

*Beyrout, Jan. 17.*—Through the mercies of our God we were safely brought to this harbour, where we cast anchor on the 14th of January, early in the morning. We left Malta on the 6th, in the evening, reached the island of Candia on the 8th, and anchored in the harbour of Carabusa. On the 9th we went on to Suda, where we again cast anchor, and remained all night. Early in the morning, on the 10th, we left, and made for Cyprus, the weather being very rough; and we all suffered exceedingly. The captain anchored again on the 12th, at Cyprus, however, only for a few hours, as the wind changed, and as there was danger of being driven on shore, we went to sea again, and arrived here on the morning of the 14th. As we are obliged to take in coals, we shall remain here a few days. Soon after our arrival, a boat went on shore to acquaint Colonel Rose of our arrival. The Colonel came on board, and had an interview with the Bishop. Mr. Thompson, an American missionary, came also on board to see me. There are five American missionary families at Beyrout; their occupation is amongst the various denominations of Christians that reside at this place; they have flourishing schools here, and a printing-office. On the Lord's-day they have service twice, once in English at the American consulate, where all the English residents attend, and once in Arabic for the natives; they have sometimes as many as one hundred attending their place of worship. Mr. Thompson told me that there are about 200 Jews residing here, but they have not much intercourse with them on account of the language the Jews here speak, viz., Hebrew and Spanish, with which the missionaries are not familiar.

On the 15th, being the Jewish Sabbath, I went on shore with the intention of visiting the Jews of Beyrout, our vessel laying about three miles from town. Whilst rowing along the fortifications of the town, I observed the wounds which the English warriors inflicted on these strongholds a short time since, and



which laid the whole city prostrate at the conquerors' feet. Balls may destroy fortifications built by men's hands, but to pull down the bulwarks of Satan, which are mighty in this country, other measures are required. When I entered the town, it appeared to me as if I had lived there for twenty years, for it is the same style of building, the same narrow filthy streets, the same mode of living as on the coast of Africa. I made the acquaintance of Mr. Heald, an English merchant, who transacts all Mr. Nicolayson's business here ; he sent a man with me to show me the synagogue ; I met there about sixty Jews, who were reciting their morning prayers. After prayer, I addressed some of them, spoke of the Redeemer of the world, and the Messiah who came to deliver their souls from condemnation ; but although they listened and entered very freely into conversation with me, it was evident that I was not the first who had proclaimed the Gospel of Christ to them. I then called at some Jewish houses, where I was freely admitted. I called also on Mr. Thompson, where I met two other gentlemen connected with their Mission, and one who had just arrived from Jerusalem, from whom I learned that all there were well, that Mr. Nicolayson had been waiting for us at Jaffa several days, but seeing that we did not arrive, he had gone back to Jerusalem.

Beyrout, with its splendid environs, its gardens and villas scattered about on the neighbouring hills, with the snow-covered Lebanon to its right, the sea to its left, presents a most imposing, interesting, and lovely aspect to the traveller. A European, who for the first time visits the East, when landing at Beyrout, would be struck with the scenes around him ; here he meets the Greek and the Armenian, there he sees the Maronite, the Druse, the Catholic Arab, the Mahometan, the Turk, and the Jew, each distinguished by the dress peculiar to his nation. What a motley crowd ! Add to all this, the recollection that we are now beginning to walk upon holy ground, what a sea

of fancy for the lively imagination of the traveller, how easy to fill pages with the scenes that are at every step presenting themselves, how easy for the artist to enrich his collection with the most picturesque costumes of the country : but the Christian views these things differently, he looks deeper, not only at the outward but also at the inner man. He observes with interest the various nations passing before him, and conversing with them, he cannot help exclaiming, "Lord, have mercy upon these poor benighted people !" for he soon discovers how the Greek hates the Armenian, and the Armenian the Maronite, and he again the Druse, and all of them are haters of the Jew, and all of them are despised and oppressed by the haughty and ungrateful Turk ; and all, though they call themselves Christians, are ignorant of that precious truth, which makes the Christian a child of God ; and he sees them not only ignorant of it, but hating it, and despising those who would make it known to them. Oh how does the Christian heart, when seeing all these abominations, long for the coming of his Lord ; how does he pray for the appearing of the Son of God in glory to make peace among men, to establish his kingdom, and to banish falsehood from the surface of the globe ! O, Lord Jesus, come quickly ! Amen. Even so come, Lord Jesus, in our days, and build thy temple speedily.

#### CONFIRMATION OF THREE YOUNG MEN.

Having delivered the message of salvation to my brethren according to the flesh, having invited them to believe in the Lord Jesus, I was returning on board our steamer, when I was addressed by a young Englishman, who informed me that he and two other young men, members of the Church of England, had not yet been confirmed, and that they were very desirous to have this rite administered to them by his Lordship the Bishop of Jerusalem, if possible. I told him to write a letter to the Bishop, and to make their



request known, and I was sure his Lordship would do it if possible.

After I had arrived on board again, a letter was received from the three young men, expressing their desire to be confirmed. The Bishop resolved to send his chaplain early in the morning to examine them, and prepare them for the ordinance, which he was willing to administer to them.

The Vesuvius man-of-war being in the harbour, his Lordship received an invitation early in the morning to perform Divine service.

Mr. Williams went to Beyrout to speak to the candidates for confirmation.

The ceremony was performed at the English Consulate. There were present most of the officers of our steamer, the Captain of the Vesuvius, Colonel Rose, Mr. Thompson and his lady, and several other English residents.

The Bishop first addressed the assembly, then the candidates, who were moved to tears. I am convinced that the impression made will be beneficial and blessed to all present.

We are still taking in coals, and most likely shall not be able to leave before Wednesday. From hence we proceed to Jaffa, where we expect to meet Mr. Nicolayson. Most probably I shall be obliged to remain a short time at Jaffa, till Mrs. Ewald is able to undertake the journey by land to Jerusalem. The country is now quiet; the war between the Druses and the Maronites has subsided.

Beyrout had been conquered by David, as recorded in the second book of Samuel, in the eighth chapter, "Then David put garrisons in Syria of Damascus, and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Betah, and from *Berothai* (which is

Beyrout), cities of Hadadezer, King David took exceeding much brass."

According to the prophecy by Ezekiel, Beyrout will be included in the land of Israel, when the Lord shall turn the captivity of Jacob. "Thus saith the Lord God ; this shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel : Joseph shall have two portions. And ye shall inherit it, one as well as another : concerning the which I lifted up mine hand to give it unto your fathers : and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad, Hamath, *Berothah* (which is Beyrout)." (Ezek. xlvii. 13—16.)

In the days of Agrippa it was much embellished. After the destruction of Jerusalem by Titus, many Jews were put to death here. Beyrout was afterwards celebrated as the seat of great learning, it was early made a Christian bishopric, and in the time of the Crusaders, it was the scene of much bloodshed and fierce battle. Often taken by the Christians, and again retaken by the Mahometans, till towards the end of the thirteenth century, when the Crusaders lost all their possessions in the Holy Land, Beyrout came entirely under the dominion of the Crescent, and has remained so ever since.

At present Beyrout is inhabited by 15,000 souls ; the natives occupy themselves chiefly with the cultivation of silk, and on that account numberless mulberry trees are planted in the environs of the town, which enhance much the aspect of it. Commerce is flourishing through the efforts of European merchants, and whilst Tyre and Sidon have dwindled down to the wretched villages of Saida and Sur, Beyrout has at least retained something of its ancient splendour. It is the chief town in Syria, the residence of the Pasha, and of all the European Consul-Generals in Syria ;

and our Society, at the suggestion of the Bishop, have recently established a Mission to the Jews here.

*Jaffa, Jan. 24, 1842.*—There was no opportunity to send off my letter from Beyrout, and I have now the satisfaction to inform you of our safe arrival at this place. We left the harbour of Beyrout on the 18th inst., about nine o'clock in the evening, and arrived in the harbour of Jaffa the following afternoon at two o'clock. The Bishop, Colonel Rose, the officers of the vessel, Dr. Macgowan, and myself, went immediately on shore. The English Consul, Joosuf Jarash Matback, met us in a boat, and returned with us. Never have I seen or heard of such a landing-place as this ; a kind of bridge fastened on shore, and reaching a few steps beyond the shore into the sea, is the pier, but this is so high above the water, that every one of us had to be drawn up by a man standing on the bridge. The concourse of people on our arrival was immense. The Consul conducted us to his house, where we were served with lemonade, coffee, and a pipe. The Turkish Governor and the Cadi of the place soon made their appearance to pay their respects to his Lordship and the Consul-General. Preparations were then made for the departure of our party for Jerusalem on the following day, with the exception of Mrs. Ewald and myself, as it was thought more advisable that Mrs. Ewald should remain a short time here to recover entirely before setting out for Jerusalem. We then returned on board, where I made immediate preparation to go on shore with my family. The Consul offered us two rooms, which we gratefully accepted. On the 20th, the Bishop, with his family, the Consul-General, Dr. Macgowan, the Captain, and several of the officers, set out for Jerusalem. We remained here. We felt the separation from our friends, though it was only, as I trust, for a short time, very severely : yet we trust in Him, who saith, he will be always with those who are his to the world's end.

Our Consul Joosuf accompanied our friends as far

as Ramleh, where they safely arrived on the first day ; and this morning I learned that they had reached Jerusalem in perfect health, where they were received by the Turkish authorities with the honour due to their station.

Mr. Nicolayson met them near Ramleh, from whence he wrote a very kind and affectionate letter to me.

Our luggage, furniture, &c., were placed in a large magazine here, which was kindly granted to us by the Turkish Governor ; but the rainy season has just come on, which puts a stop to all communication between here and there until the fine weather returns.

Jaffa reminds the Christian of many things as related in the Bible. Here it was that Jonah the prophet embarked to flee from his commission received from Jehovah ; here it was, that the wood cut by the kind King Hiram's command, on Mount Lebanon, was brought in order to its being carried to Jerusalem for the building of Solomon's magnificent temple. To this place the Apostle Peter was called from Lydda to restore life to Tabitha : here, again, it was that he resided with one Simon, a tanner, where he saw the remarkable vision ; and profane history tells us that Jaffa is one of the most ancient seaport towns of the world. Some say that it was built by Japhet, Noah's son.

In the time of the crusades it was often taken and retaken. Napoleon butchered here his Turkish prisoners, and lately it was a stronghold of the Pasha of Egypt. But now, thanks to England, it is again in the hands of the Turks.

Jaffa presents a most imposing aspect to a person coming from the sea ; it looks like a vast mass of buildings, crowded together as close as possible ; and as it is built on a steep hill, the houses seem to stand one upon the other. But when you enter the town, its beauty disappears more and more at every step. You see here the same narrow filthy streets, the same

wretchedness, the same misery as you meet with in every place, where the candlestick of the glorious Gospel has disappeared, and the crescent's standard has been erected.

The inhabitants of Jaffa are as follows:—4,127 Mahometans; 683 Greeks; 375 Roman Catholics, here called Latins; 66 Armenians; 378 United Greeks; 5 Copts; and 33 Jews. The Roman Catholics have a convent here, in which there is a small church and three friars of the Franciscan order. I called on them; they are Spaniards. The convent is, for this country, a comfortable building, and large enough to receive a number of pilgrims, who constantly flock to the Holy Land.

The Greeks have also a convent here, but only one friar resides there. It is a very large and commodious building. When I called there, I found some of the inmates occupied in playing cards, though it was on the Lord's-day.

You may well imagine that I was not silent on beholding such a scandalous sight. The convent was crowded with pilgrims.

The Armenian convent is also a very large edifice, though only one friar is at present there. It serves chiefly to receive pilgrims.

The United Greeks have also a church and four friars.

I have made the acquaintance of two Jews favourably inclined to Christianity, one a watchmaker, who knows Mr. Nicolayson, whom he had seen at Smyrna; he is about to proceed to Jerusalem, where he for the first time heard the Gospel of Christ from Mr. Pieritz. He was afterwards with Mr. Nicolayson, to whom I have already written respecting him, and am anxiously waiting for an answer. I called on him; he seems to be an industrious and serious man. His wife is of the same opinion, and I trust the Lord will make clear his way, and receive him into his Church. The other Jews of this place I have as yet had no time to visit;

I trust I shall be able to do so shortly. But with several members of the Greek Church I have had long conversations. Two Arabic Bibles which I had with me were joyfully received ; and when I gave them an Arabic Prayer-book of our Church, and showed them what the doctrines of Christianity are, as taught by the Church of England according to the Scriptures, they were greatly amazed to find that we believed all these things. They have been told we were Freemasons, which is with them tantamount to Infidelity.

If I had had more Arabic Bibles, I could have distributed a great many. I am constantly asked when we intend to open a school, and a great many expressed their desire to be instructed. I will not pronounce a hasty opinion, as I have been only a few days here, but there appears to me to be a great opening for usefulness among the Greeks in this country, who are particularly attached to the English. Alas ! how sad a thing that there should be so much darkness among these so-called Christians as regards true spirituality, and true Christianity : I have not met with anything like it anywhere else. If you ask them, what is the difference between them and the Roman Catholics, they will answer, " We make the cross in one way, and they in another ; we consider it a sin to have wooden images in our houses and churches, but we adore painted saints," &c.

I am now in the Holy Land ; I have seen Mount Lebanon, and gazed at Mount Carmel, and had a view of Sharon, the hills of Ephraim and Judah, and seen from the heights of Jaffa the road where once the tribes went up to bring their gifts before Jehovah. I have visited the place where it is said the Apostle Peter resided with Simon the Tanner, although this is a disputed point. The Latins say their convent is built on the precise spot ; the Greeks point you to another ; and the Mahometans show you a little mosque, which they say stands upon that memorable



place. I have said to myself, "Who knows but that the very spot you now stand on was once the inheritance of your family? Who knows but that you may put your foot where the ashes of your fathers are sepulchred?" and yet I confess I feel nothing of that glowing enthusiasm which fills the heart of many a traveller who visits the Holy Land. I feel rather cast down; I go about mourning all the day long; my eyes are filled with tears and gush out. Is this the Holy Land? Is this the place where the prophets lived? where the Son of God went about doing good? where the apostles preached the love of the Father exhibited in the Son?—this land, which is full of abominations and desolations! I look about, and am constrained to say, "Ichabod," the glory is departed from Israel; the ways of Zion do mourn. What has caused this change? What? Sin—the sin of my forefathers, the sins of my people, of my nation, who have cast out the Son of God, and God has cast them out of their own country. Oh, that my people would consider this! Oh, that they would rise to a man, and repent, repent of their sins; not only those who reject still the Messiah, but also those of my brethren who have obtained the same precious faith with me, repent and confess our sins as Daniel did! Who knows but God would hear us, the Lord would answer us, Jehovah would turn the captivity of Jacob, and be again merciful to his land and people.

For we know that when Israel returns to his God and Maker, then brighter days will dawn upon this howling wilderness, for thus saith the Lord:—

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.



“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not : behold your God will come with vengeance, even God with a recompence ; he will come and save you.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall water break out, and streams in the desert.

“And the parched ground shall become a pool, and the thirsty land springs of water : in the habitations of dragons where each lay, shall be grass with reeds and rushes.

“And an highway shall be there, and a way, and it shall be called the way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein.

“No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there.

“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Our Consul here, in whose house I live, has lost a great deal of his property during the war ; he was obliged to flee, and was on board of an English man-of-war for a considerable time.

I am thankful to say, that Mrs. Ewald and our two little ones and myself are well, and we are as comfortably lodged here as we can expect to be in a room in which there is nothing but the four walls, no windows, and when we wish to have light we are obliged to open the door, and, if we do this, the rain comes in ; nevertheless, we praise and bless God daily and hourly that he has brought us safely to this place.

ARRIVAL OF THE PROTESTANT BISHOP IN PALESTINE.  
COMMUNICATED BY AN EYE-WITNESS.

*Jan. 27.*—The entry of the Bishop into the city of David was marked by as favourable circumstances as could possibly have been anticipated by the most sanguine friends of Protestant missions in the East.

On the morning of the 20th inst., our little community was much excited by the arrival of a messenger from Jaffa, with the intelligence that the British Consul-General and Bishop Alexander had arrived off that port in a steam-frigate, and might be expected in Jerusalem on the following day. Mr. Nicolayson, a highly-respectable and talented Holstein Danish gentleman, who is now a clergyman of the Church of England, and the head of the Mission for promoting Christianity amongst the Jews at Jerusalem, immediately started to meet them. The rencontre took place at Ramleh, where the Bishop, the Consul-General, and a numerous suite, halted to pass the night. The Bishop took up his quarters at the house of the American Consul, the wealthiest Christian in the place, and the Consul-General, with several officers of the Devastation steam-frigate, alighted at the Armenian convent.

On the following day they made their entry into our ancient capital, in a procession which will be remembered by those who saw it to the latest day of their lives. When within five miles of the gates they were joined by the few British and American residents on horseback, headed by Mr. Proconsul Johns, who is architect of the intended church, as well as *locum tenens* of Mr. Young. On approaching the town the cavalcade, which already consisted of fifty or sixty persons, was swollen by the junction of the Bey, second in command of the troops, who, accompanied by a guard of honour, and the Janissaries of the Pasha, had been sent to compliment Colonel Rose on his arrival, while all the loungers of Jerusalem turned out for the occasion. Not the least interesting

object in the throng was Mrs. Alexander, the partner of the Right Rev. Prelate. It had been considered by the physician of the Mission unadvisable for her to attempt the journey on horseback. Accordingly a large taterwan, or Oriental litter, was constructed, which supported before and behind by stout mules, conveyed Mrs. Alexander and the younger portion of her family over the rocky and precipitous tracks which lead from Jaffa to Jerusalem. The procession consisted of more than 100 persons on horseback.

The throng passed on, and the scene which ensued at the Bethlehem-gate, by which it entered the town, baffles all description ; on the one side were the gray massive battlements and picturesque towers of Jerusalem—no mean specimen of the solidity with which Sultan Suleyman fortified the conquests of his predecessor Selim ; and on the other was the vale that leads to Bethlehem, now rugged and now undulated, with all its light and shade softened in the approaching twilight, while the dark and singularly even and unpeaked line of the mountains of Moab beyond the Dead Sea walled in the prospect. The wildly-accoutred and unearthly-looking Bedouin irregulars who had been playing the djereed, and gamboling round the procession at the full speed of their desert horses, contented themselves with firing off their muskets, being now hemmed in by the motley throng of citizens and Fellaheen,—Mussulmans in their furred pelisses and well-folded turbans, and Jews.

After acknowledging the presentation of arms at the Bethlehem-gate, the party moved on towards the house of Mr. Nicolayson, and just as the new comers turned their heads to admire the Titan-like masonry of the tower of Hippicus, which dates from the days of Herod the Tetrarch, the guns thundered forth the salute for the eve of the Courban Bairam. Thus, by an odd chance, the Protestant Bishop made his public entry into one of the four holy cities of Islam (the others are Mecca, Medina, and Damascus) on the occasion of one of the greatest festivals of the

Mahometan religion. Colonel Rose descended at the Spanish convent of Terra Santa. Dr. Alexander took up his quarters temporarily with Mr. Nicolayson, his own residence, which is upon the Pool of Hezekiah, being as yet unfurnished.

In the afternoon of the 22d, Colonel Rose presented Dr. Alexander to Tahir Pasha, who, as I have understood, received him with great politeness. Of course, it would be an illusion to suppose that this reception proceeded from any sympathy with the objects of the Mission on the part of the Turkish authorities.

On the 23d, the Bishop preached his introductory sermon, choosing for his text Isaiah lx. 15, "Whereas thou (alluding to Jerusalem and the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." The tendency of the Right Rev. Prelate's discourse was to show that, although Jerusalem had endured, and might still endure, much suffering in the fulfilment of inspired prophecy, nevertheless brighter days were at hand.

In conclusion, we sincerely and heartily wish the fullest success to attend the worthy individuals who compose this Mission. It cannot be disguised that these individuals have a severe ordeal of groundless calumny, intrigue, jealousy, and opposition, to go through. Even a few days before their arrival, the Greeks and Catholics had been circulating cock-and-bull stories about the decline of English influence; they were, however, silenced on perceiving that, when Colonel Rose paid his state visit to the Pasha on the 26th, he was received with honours paid only to persons of the highest rank, a guard of one hundred grenadiers having presented arms as he left the Palace.

The Mission is sure of the firm support of the British Government and the British Ambassador at the Porte. As regards Syria, the Consul-General has lent all the force of his official authority, personal influence, and popularity, to set the undertaking afloat,

while the mild and benevolent character of the Bishop, and the sound practical sense and valuable local experience of his coadjutor, Mr. Nicolayson, are sure guarantees that caution, charity, and conciliation, will preside at all their efforts.

#### JOURNEY FROM JAFFA TO RAMLEH AND JERUSALEM.

Mrs. Ewald was so far recovered that she thought she might now venture to proceed towards the City of David ; and, as the Bishop expressed a wish that I should join the Mission as soon as practicable, I determined to leave Jaffa, where I had spent an agreeable, and, I hope, not altogether useless fortnight, under the hospitable roof of Joosuf Matback.

The distance from Jaffa to Jerusalem is about thirty miles, yet the horses, mules, and camels go at so slow a pace, that it requires twelve hours to perform the journey. And, as this cannot be done in one day when there are ladies and children in the party, the best mode of proceeding, is, to start from this place at noon, to go as far as Ramleh, which may be reached after three hours' ride, and on the following day to set out for the Holy City.

Gentlemen who can mount a horse will find no difficulty in travelling in the Holy Land, even if they had never been before on horseback, the horses and mules of this country are so gentle and tame, that the only thing required is to let them go as they please, and they will not only take care of themselves, but also of the rider.

The same may be said of ladies who have been accustomed to take horse exercise ; but it would not be advisable for those who have never done so before, to commence their career on horseback whilst going up to Jerusalem.

There are two kinds of conveyance for ladies and children, both easy and comfortable. The one is the well-known "taterwan," or litter, carried between two mules, which is as easy as a sedan chair, and will

hold a lady and two or three children ; the other is “ the travelling pannier.” Two of them are fastened on the back of the horse or mule ; in each of these a lady or a child may conveniently be placed, whilst the animal is led on by a guide. The latter is the only mode which the numberless pilgrims who yearly visit Jerusalem adopt for their wives and children.

Fortunately there was a taterwan at Jaffa, belonging to the American missionaries of Jerusalem, which their Consul kindly offered to me, and which I thankfully accepted.

I placed my dear family in it, whilst I mounted a horse, and thus, on the 3d of February, I left Jaffa, with feelings of gratitude and joy to the Author and Giver of all good and perfect gifts, who had graciously permitted me to tread the soil of my fathers’ glorious home, the capital of which I should soon be privileged to enter.

The price of a horse from Jaffa to Jerusalem is about 15 piasters, but when there are many travellers, or during the time when the pilgrims arrive in the Holy Land, when there is a greater demand for horses, they will charge more ; for each pannier something is paid extra, and for the taterwan, for which four mules or horses are required to change on the road, about 100 piasters is expected, besides a bochsheesh—*i.e.*, a present to the guide.

At noon, just when the Muazin called from the lofty minaret his “ Allah Ackbar la illa illah Allah Mahmood rasool Allah ;” God is great, there is no ruler but God, and Mahomet is his Prophet, we left the gates, and traversed the picturesque market-place, situated immediately outside the city.

We passed by various groups of the sons of the desert ; here we saw several stretched on the ground resting from their night wanderings, others were sitting cross-legged round some favourite dish of theirs ; and others enjoying their pipes whilst sipping their coffee with delight out of the neat finshan. Under



a large fig-tree the butcher had given the death-blow to a fat camel, round which the Arab women were standing clamouring for their portion of meat, in order to prepare the “atsha” (evening-meal) for their lords. To our right and left we were tempted by the various kinds of fruit, which were exposed for sale. I laid in a good stock of most delicious oranges, for which Jaffa is celebrated; and I advise every traveller to do the same, because he will not meet with anything like them till he is within the gates of the city of the great King.

For nearly two miles our way lay through pleasant gardens and orchards rich in various vegetables, and richer still in a variety of trees. The orange and the lemon, the fig and the pomegranate, the almond and the palm-tree, are here at home; their blossoms and their fruit fill the air with fragrance, whilst the luxuriant and green foliage of their leaves refreshes the beholder’s eye.

In each of these gardens there is a well, from which the ground is irrigated by rivulets, which are so ingeniously contrived, that a sufficient quantity of water flows around each tree and shrub to keep it in health and vigour.

There is no doubt the Psalmist alludes to such trees, when he says, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water,” &c.

The words “rivers of water” are, according to the original, divisions of water, from פלג, to divide, and therefore פלגי מים, divisions of water. The same mode of irrigating is employed on the whole of the northern coast of Africa, and if a tree were deprived of the supply of water for any length of time it would wither and decay.

Leaving the gardens behind us, we entered an extensive, fertile, and lovely plain—it was the plain of



Sharon. The rains had fallen within the last few days very copiously, so that the roads were anything but good. Wherever the ground was cultivated it brought forth fruit in abundance. We passed two small villages, which were entirely enclosed in olive-groves.

The nearer we approached Ramleh the finer the country grew, countless olive-trees adorned the avenues. The rain had opened nature's flowery treasures, before us was spread a most magnificent carpet wrought with diverse colours of gold, crimson, red, and blue—a carpet made without hands, in comparison with which the most costly Persian in the Sultan's Harem dwindles into utter insignificancy.

We came to a ruined tower, which is seen from a great distance : it is a square building, about 130 feet high, there are steps within, but the ascent is not altogether without danger ; from the top we enjoyed a splendid view. Around the tower there are fragments of ancient ruins and subterranean passages. It is not easily to ascertain by whom it was built, or for what purpose. The natives informed us that it had been erected by Mahometans, and was a part of a mosque. From here to Ramleh is only fifteen minutes' ride.

When we entered the town, we were forcibly struck with the difference that exists within and without the place. On the outside, nature was lovely and inviting ; but within, all was wretchedness and gloom, more than half of the town is in ruins, the streets filthy in the extreme, and the people looking as if half starved.

We had a letter of recommendation to the American Consul, a wealthy native Armenian, who possesses the best house in the town ; he received us hospitably, and prepared rooms and supper for us in native style. After we had reposed a little while, our kind host conducted us to the flat roof of his house from whence we enjoyed an extensive view.

In the evening the most influential Christians of the Greek and Armenian Church paid us a visit ; they had lately waited upon our Bishop, who, together with Dr.

Macgowan and Mr. Williams, passed a night under the same roof where I was now residing, and they all expressed their delight that an English Bishop had been sent to Jerusalem; they look upon it as the dawn of brighter days for this country, and inquired whether it was the Bishop's intention to establish schools, and wished he might open one in Ramleh.

There was a large garrison here of about 1,000 Turkish soldiers, who contributed nothing to the happiness of the inhabitants, but the reverse. Aboud Markoos, our kind host, said to me, "These Turkish soldiers are like children, whatever they see they wish to have, and reasoning with them is quite out of the question; the best way to act is to put everything out of their sight."

There are three convents here—the Latin, Greek, and Armenian. In the former the traveller meets with a kind reception; the two latter receive also strangers, but letters of recommendation are required, which may easily be obtained either at Beyrout, Jaffa, or Jerusalem.

The population of Ramleh is said to amount to 3,000 souls, of which there are 2,000 Mahometans, the rest are Christians, but chiefly Greeks. Only two Jewish families reside here, and these have recently settled.

We retired early, knowing that the next day we were to rise before the sun, in order to reach Jerusalem before sunset, the time when the gates of the Holy City are shut. It was in vain, however, to invite sleep; though the American Consul was an opulent man, yet his house was not free from those annoyances so frequent and so troublesome throughout the East. We welcomed, therefore, the break of day as the deliverer from our night's disturbances.

Ramleh has often been taken for the Ramah of Samuel, and also for Arimathea; but if we may believe Arabian writers, Ramleh is of a much more modern date. According to them it was built in the

eighth century, by Suliman, son of Khalif Abd El Melk, Sultan of Egypt, which corresponds with an Arabic inscription found in the town above-mentioned, as also with the name the tower bears. Ramleh signifies in Arabic, sand, which is indeed an expressive name, for the country around the place abounds with sand and sand hills.

Soon after daybreak, we were on our route; still traversing the same fertile plain of Sharon, but to-day in an easterly direction, towards the mountains of Judah.

In the distance we saw the town of Lydda glittering in the morning sun.

We had now entered upon the regions where the feet of the holy apostles often stood, where these first messengers of peace and comfort preached the Gospel of salvation to mortal men; for thus it is written—“And it came to pass, as Peter passed throughout all quarters, he came down to Lydda, and there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.” This had happened in the very town of Lydda, which was before me, and for some time did I ponder upon these things whilst riding over the plain.

But there is still a more eventful circumstance connected with these regions. Nearly twelve years had elapsed since the Lord of Glory had ascended on high, and led captivity captive, the Holy Spirit had descended upon the apostles, many thousands of Abraham's offspring had believed in the Lord Jesus, through the preaching of the apostles, many churches had been formed in Jerusalem, in Galilee, in Judea, and even in Samaria; but still the Gentiles were shut out from the commonwealth of Israel, and as yet the Gospel had been preached to the Jews only.

The covenant which the Lord promised to make with the house of Israel and the house of Judah, the new covenant, was made through the atoning blood of Christ; Jesus had become the glory of his people Israel, and he was now also to be the light of the Gentiles.

It was in this vicinity that the mystery, which in other ages was not made known unto the sons of men, was revealed by the Spirit to the Apostle Peter, namely, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.

Through a heavenly vision, he had been directed to go and preach the Gospel to the Gentile centurion, to whom he addressed these memorable words, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

And from that time forward the tide of the Gospel blessings flowed richly to the Gentiles, they, as wild olive branches, were grafted into the Jewish Church, and partook of the root and fatness thereof.

The partition wall was removed, the twain were made one in Christ. Would that the Gentile Churches sometimes meditated upon this subject, and remembered that they are not the bearers of the root, but that the root bears and nourishes them, it might then lead them to feel more sympathy with their benefactors, the people of Israel, it might induce them to pray more for their conversion, and contribute their aid, that the Gospel of Christ might be more fully preached among them.

As long as we traversed the plain, the road was very pleasant; vegetation was rich, but there were hands wanted to accept nature's bounty. After a ride of three hours and a-half, we came to the foot of the mountain.

When we were about to enter the narrow moun-

tainous pass, we were accosted by two armed Fellahs, who were pointed out to us by our guides as robbers; but when they found that we had a sufficient number of well-armed men with us, they permitted us to proceed.

Our road began now to be very rough and stony; the rocky mountains over which we were to pass were almost perpendicular, and the way was so narrow as to permit but one at a time to proceed.

During this passage, our caravan was often interrupted by files of camels coming down from Jerusalem; but as soon as the camel-drivers observed that there was a lady in the party they instantly and politely made room for us to go on.

About ten o'clock we reached the romantic village Aboocoosh, where we halted for a short time to refresh ourselves. The country around this village is extremely fertile, it abounds in olive-groves and orchards of every description, and has abundance of water. Here are splendid ruins of an ancient church in the Gothic style, which is now used as a stable for horses, and as a resting-place for weary pilgrims.

Some twenty years ago, the famous Arab chief and robber, Aboocoosh, resided here, after whom the village is named. In his time the pilgrims that went up to Jerusalem were obliged to pay him an arbitrary tax. But the son of this chief is quite a gentleman; he has built himself a noble mansion, furnished it handsomely, is very polite to Europeans, and particularly so to the English. Mr. Johns, our architect at Jerusalem, when passing through here a short time ago, spent a night at his house, where he was hospitably entertained. My time for the present did not allow me to make his acquaintance.

This village is believed by many to be the Emmaus of the New Testament, whither our Lord accompanied two of his disciples after his resurrection. Others say that its locality corresponds with that of Kirjath-Jearim, and because the Arabs whom they have con-

sulted informed them that the name of the place was Kariéh, from Kariéh to Kirjath-Jearim is an easy transition. I can only state on that subject, that they have taken too much for granted in this respect, for every town is called in Arabic, Kuriah, and if you ask the name of any town, the Arab will reply, "it is Kuriah," *i. e.*, it is a town. Among the natives it is only known by the name of Aboocoosh and Kuriath-Elanab.

We would gladly have rested a little longer in these delightful environs, had not our *mookary* (chief guide) reminded us that we had yet three hours' ride before we could reach the Holy City, therefore we moved on, admiring as we advanced the fertility of the soil.

We had soon to ascend another mountain, and then to descend. The descent of this mountain is the most fatiguing and dangerous between Jerusalem and Jaffa; it is on that account advisable to alight, and walk down into the valley, and when arrived at the bottom of this pleasant and verdant dale to rest under the shadow of olive, orange, and fig-groves which abound here, and listen to the murmuring of the brook which meanders through it.

There is something connected with this valley and this brook which carries the Christian mind back to by-gone ages, brings before him Israel's history and Israel's shepherd king, reminds him of wars waged, of battles fought and won in the name of Jehovah. It was here that the Philistines gathered their armies against Israel; here it was that Goliath defied the armies of the living God, and out of this brook David chose five smooth stones, and put them in his shepherd's bag; but one was sufficient to lay the enemy, Goliath, prostrate on the ground, and caused the whole army of the proud Philistines to fly. The village near this spot is called Caglonia. It is considered a very salubrious situation, therefore the rich inhabitants of Jerusalem come often here to pitch their tents



in the neighbouring vineyards during the summer months.

From here, a steep path winds to the summit of another mountain; and now as we advanced, the country around us grew more wild and gloomy, vegetation ceased, and cultivation was at an end. From the top of the mountain we could see nothing as far as the eye could reach, but rocks covering the ground: we had arrived in "stony places."

Here we met Mr. Jonas, who had been sent with two Janissaries from the Pro-consul, Mr. Johns, to conduct us into the city of David. It was rather later than we expected; the evening air was cool; all around us seemed gloomy, and corresponding very much with our own feelings. Another hill was to be ascended: we pressed eagerly forward, to obtain the first glimpse of Jerusalem, when all at once our eyes met the boundless mountain of Moab, beyond Jordan; then advancing a little further, we gazed upon Mount Olivet, just as the sun cast her last rays upon its hallowed brow; proceeding yet a little further, we saw the castle of David towering upon Mount Zion. A few minutes more brought us to the west gate of the city, called by the natives, "Bab Alchaleel," and by the Europeans, "the Jaffa gate," which we entered. We had not spoken a word from the time we saw the walls of Zion. Within us all was agitation, and our feelings were indescribable.

Mr. Nicolayson kindly received us into his house. The Bishop having heard of our arrival, paid us a visit. After a short conversation with our friends, exhausted in body and mind, we retired to rest.

#### JERUSALEM AS IT NOW IS.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be



within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

The privilege conferred upon me by the God of my fathers, was a high and a glorious one. He, the keeper of Israel, hast sent me hither to pray for the peace of Jerusalem, to proclaim the message of peace in Christ Jesus to the sons and daughters of Israel, to seek their eternal good.

Jerusalem having been marked out as the sphere of my future labours, I made myself therefore soon acquainted with its present position, its sacred localities, and its inhabitants, of which I shall give a description.

The Holy City is surrounded by a massive stone wall, which is forty feet high and four broad, built in 1542 by Sultan Sulyman, with tower, battlement, and loop-holes, like that of York; and so constructed that a convenient walk may be taken on the top of it, with perfect safety. In the cool of the evening and early in the morning, this promenade is one of the most pleasant recreations the Holy City still affords.

The wall is in tolerably good repair, except towards the north-east, where in some places the masonry has given way, and threatens to fall. It appears that originally there had been a trench around the whole city, which in lapse of time has been filled up with the rubbish brought out from the town and thrown into it. Vestiges of it are yet seen at the north-east and north-west of the town.

The present wall encloses only a part of Mount Zion, Ophel is entirely without, as also a large portion of the north side of the ancient city. The circumference of modern Jerusalem is about three miles. It took me an hour to walk round it.

Of the several gates of the Holy City mentioned in the Scriptures and in Josephus, four only have been left open, leading to the four cardinal points.

## THE WEST GATE,

Called by the Europeans the Jaffa gate, leading to Jaffa, Bethlehem, Hebron, and Gaza, the natives call it "Bab Alchaleel," the gate of the friend. Abraham is styled in Holy Writ, The Friend of God, and as he resided in Hebron, the Arabs call that place, in honour of their grand ancestor, "Alchaleel," The Friend.

## THE NORTH GATE,

Is known by the Europeans as the Damascus gate, by the natives, as "Bab Ashsham," Sham being the Arabic for Damascus. It leads to Damascus, Nablous, and the north countries.

## THE EAST GATE,

Called by the Europeans "St. Stephen's gate," because outside that gate the spot is pointed out where the proto-martyr was put to death. The native Christians call it "Bab Sadna Miriam," the gate of our Lady Mary, because it leads to the church where the Virgin Mary is said to be buried, and also to Gethsemane, the village Siloam, Bethany, the Jordan, and the Dead Sea.

## THE SOUTH GATE,

Is named by the Europeans, "the Zion gate," because it is on that mountain. The natives call it "Bab Seedna Daivid," i.e. the gate of our Lord David, because outside this gate is the tomb of David. It leads to the Christian cemetery, the nether pool, Bethlehem, and Siloam.

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"As the mountains are round about Jerusalem, So the Lord is round about his people, from henceforth even for ever."

Though Jerusalem is built upon hills which are more than 2,000 feet above the level of the Mediterranean, yet it is surrounded by mountains still higher.

The south-west of the town is encompassed by "the Mountain of Evil Counsel," deriving its name from the counsel which was taken on it in the villa of the high priest Caiaphas, to put Jesus to death. This circumstance the holy penman thus describes :—

"Then gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles. If we let him thus alone, all men will believe on him : and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself : but being high priest that same year, he prophesied that Jesus should die for that nation ; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death."

The ruins of that villa, and some subterranean passages, are still seen. The Aceldama, or the field of blood, which was bought for the thirty pieces of silver, for which Judas betrayed his Master, is likewise on that mountain ; also the much-spoken of "Charnel-house," sunk twelve yards into the ground, in which in former times the dead were deposited. There was a superstitious belief that the earth here consumed the corpses in a short time. Many subterranean vaults and tombs are here, filled with skeletons, skulls, and bones. At one time the Armenians were masters of this piece of ground, who used it as a burying-place, for which they paid to the Pasha a yearly tax amounting to ninety pounds sterling.

The "Mount of Offence," so called on account of the idolatry king Solomon committed on it, and the ever-memorable mount of Olivet, which is 2,700 feet above the level of the Mediterranean, and 400 above

that of Kedron, enclose the east side of the town.

From the summit of this hallowed mount, the extensive view charms every eye. Towards the east, the mountains of Moab, the Dead Sea, the Jordan, and the plain of Jericho, carry us back into the remotest ages.

Towards the north, the height of Ramah Samuel reminds us of the last judge in Israel, and Scopus brings Titus and his battering army to our recollection.

Towards the south the winding way to Bethlehem seems to point to Micah's words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." And yonder, the curiously shaped Frank mountain, shows the last retreat of the Crusaders, and Hinnom, the abomination of Manasseh; whilst to the west Jerusalem bows her widowed heart into the dust.

Here it was that the Lord of Glory, looking down upon the doomed city whilst still in all her royal dignity, exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

These mountains are separated from the town by steep glens. The narrow valley of Hinnom runs between the mountain of Evil Counsel and that of Zion, whilst Jehosaphat, with all its sacred antiquities, divides Moriah from Olivet.

#### THE CITY WITHIN THE WALLS.

"How doth the city sit solitary, that was once full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!" None who are acquainted with Jerusalem's history can proceed far in her streets without being reminded of these words.

Most of the streets are desolate, badly paved, narrow, and disgustingly filthy. The houses, with few exceptions, are out of repair, and many are entirely in ruins. The dust-cart is not known here ; the rubbish is carried out of town by donkeys, which is rather expensive, to avoid which, the inhabitants of Jerusalem, who are for the most part poor, have recourse to a curious expedient.

There are a large number of deserted magazines scattered throughout the town ; in these all the rubbish is collected, and, as often as one of them is filled, they close it in with a stone wall. I have counted more than an hundred of this description. Sometimes it happens that these walls give way ; then the whole neighbourhood is enveloped in the dust of many generations.

Others do not even take the trouble of carrying the rubbish out of their houses, they appropriate one room as a common receptacle, and when that is full they take the next.

Soon after our arrival, we hired a house for the use of the Mission, in which there were two large rooms completely choked in the way mentioned. Pickaxes were required to clear them, and it was a work of many days before it was done.

Besides these nuisances, there are the shambles, in the Jewish quarter, and the disgusting tan-yard on the east side of the Holy Sepulchre, which infect the air with a pestiferous odour, and create many maladies.

These evils might easily be remedied, if the local government cared less for their purses, and more for the salubrity of the town, and if the Mahometans were less fanatic. The tan-yard occupies the position where formerly the Templars had their palaces, to desecrate their memory, and the shambles are to annoy the Jews.

#### INHABITANTS OF JERUSALEM.

The number of the resident inhabitants in the Holy City amounts to about 18,000 souls : of whom there are

8,000 who profess the Mahometan religion ; 6,000 are Jews ; and 4,000 Christians of various creeds, namely, Greeks, Armenians, Syrians, Latins, Copts, Abyssinians, and Protestants. During the time when the pilgrims are in Jerusalem, which is from December to April, the number increases to 28,000.

The Holy City is built upon four distinct hills, *Zion*, *Moriah*, *Acra*, and *Bezetha*.

Bezetha, situated to the north-east, may be called the Mahometan quarter, for it is entirely inhabited by Moslems, and encloses the most ruinous part of the town. They are the lords of the land ; are proud, overbearing, and fanatic ; style themselves “effendim” —noblemen, though there is very little of nobility about them. The nine soap manufactories of the city, the oil presses, and the above-mentioned leather factory, are in their hands. They possess, likewise, one bazaar exclusively, called the “Sook Alchawatshad”—the Bazaar of the Gentlemen, where they sell various articles chiefly for the use of the Arabs.

Learning is at a very low ebb with them. There are few who know the grammar of their own language. As to arts and sciences, they are not known. They have several public schools, where the boys, squatted on the floor, are taught to read the Koran. Their girls are never sent to school, nor is it considered necessary that the females should visit the mosques, or attend any kind of public worship. It is, however, one of their chief duties to visit the tombs of their departed relatives, to keep them in repair, and to whitewash them. The Mahometan believes, that the soul of every true Moslem goes to a happy place till the day of resurrection, when it will be reunited to the body, and then enter Paradise. Every Friday the soul visits the grave of its respective body. You see, therefore, on that day, the burial-ground covered with Mahometan females, who converse with the souls of their departed friends, as if they actually saw them. They tell them all their family concerns, all the news of the day, and



at evening take leave, with the promise to see them soon again.

It has often been asserted that the Mahometans do not believe their wives possess souls, and that they exclude them from Paradise. This is erroneous. There is no passage in the Koran, or in the Sonna, which justifies this assertion ; nor have I ever heard a Mahometan express himself to that effect, but the opposite. In the 40th Surat, the 43d verse, we read :—

“ Qui bona opera agit, sive vir, sive fœmina, et credit inhabit Paradisum.” Whosoever performs good works, men as well as women, shall enter Paradise.

The same we find in the 16th Surat, verse 99 ; and again, 13th Surat, verse 23 ; and again, in the 48th Surat, 5th verse, and several other places.

#### MOUNT MORIAH,

Is 2,300 feet above the level of the Mediterranean. The Mosque of Omar, the Mosque of Ahsa, a college of Dervishes, a cloister for pilgrims, various praying-places, interspersed with cypress and other trees, cover now the area where once Solomon's Temple stood. The whole platform is enclosed by a wall nearly sixty feet high, forming a parallelogram of about 1,500 feet long, and 1,000 wide. There are six principal entrances to the platform—four from the west, and two from the north.

The best view of these buildings is obtained from the roof of the Governor's house, situated north of the area. Every European who wishes to enjoy this splendid prospect may easily obtain permission to visit the Governor's house, which is said to occupy the position of that which Pontius Pilate inhabited, when our Saviour was brought before his judgment-seat.

It is one of the finest spots of the Holy City, and calls forth many painful recollections. The Moslem, in the pride of his heart, takes here his evening walk ; but Christians and Jews are excluded. When the Holy City was in the hands of the Egyptians, some



Christians obtained permission to enter the sacred area ; but since it has been restored to the Turks, this privilege has been denied to all. The reason assigned for admitting only Mahometans is this. King Solomon, when dedicating his temple to Jehovah, made use of the following words :—" What prayer and supplication soever be made by any man, then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man, according to his ways." Now they are afraid that Jews or Christians, if admitted, would pray that God might give them these places, and their prayer be heard.

#### MOUNT ACRA,

Is 2,600 feet above the level of the Mediterranean, borders to the south on Zion, north on Bezetha, east on Moriah, and may be called the Christian quarter, for it is principally inhabited by them. Acra is the highest situation in Jerusalem, the streets are cleaner and kept in better order than the rest of the town. The chief buildings on Acra are, *The large Greek Convent Demetrius, the Latin Convent St. Salvator, several Greek nunneries, the new Coptic Convent, and the Holy Sepulchre*, situated on the foot of the mount, which part is called Calvary.

In the Greek Convent Demetrius, which is a spacious edifice, there reside seven bishops ; namely, the Bishop of Lydda, Nazareth, Petra, Gaza, Nablous, Sebasta, and Philadelphia ; the latter acts as the Vicar of the Greek Patriarch of Jerusalem, whose residence is at Constantinople. These bishops never visit their dioceses. There are from 50 to 60 friars in the same convent, who assist the bishops in their various functions. Besides this large convent there are seven smaller ones for monks within the walls of Jerusalem, belonging to the Greeks, and five for nuns. The whole body of the Greek clergy in the Holy City amounts to about 150 persons, of whom there are

thirty who reside constantly in the church of the Holy Sepulchre, to perform the services required there.

All these friars, nuns, and bishops are Greeks by birth ; no native Christian can be a monk or a bishop, but they are the parish priests, are allowed to marry, and perform the service of the Church in the native tongue, which is Arabic. Of late the Greeks have established a good school in their Convent Demetrius, where they teach history, geography, and astronomy. Within the walls of this convent there is a good library and a large church.

These convents and the whole Greek establishment in Jerusalem are supported by the Emperor of Russia, and other members of the Greek Church over the whole world.

No other established Church has spread so far and wide as the Greek Church. Not only in Greece, the Grecian Isles, and the whole Russian empire is that Church dominant, but also in Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, Siberia, Astracan, Casan, and Georgia the Greek Church is flourishing.

The Greek Church separated entirely from that of Rome in 858, when Photius was elected Patriarch of Constantinople by the Emperor Michael. They have no articles of faith ; they have adopted the Nicene and the Athanasian creeds with the following alteration :—

“ I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, and with the Father and the Son is worshipped and glorified.”

Images are not tolerated in their churches, but they have introduced pictures in their stead. They invoke saints as intercessors ; they pray for the dead, though they do not believe in purgatory. They do not believe in the doctrine of supererogation, nor that of infallibility.

They acknowledge seven sacraments, which are

called "the Seven mysteries ;" namely, *Baptism*, the *Chrism*, or *Baptismal Unction*, the *Eucharist*, the *Confession*, *Ordination*, *Marriage*, and the *Mystery of the Holy Oil*, or *Euchlaion*.

They baptize by immersion, dipping the child thrice in water. When the child is baptized the priest anoints it with the *holy chrism*, which is prepared and solemnly consecrated by a bishop, only once a year, on Thursday in the Passion Week. It consists of various oils and other precious ingredients, which in different proportions are all boiled together. This holy oil is applied to the infant's forehead, eyes, nostrils, mouth, ears, breast, hands, and feet.

Some days after the baptism the child is again brought to the church, when the priest prays over it ; then taking a new sponge, moistened with clean water, he washes the infant, saying, "Thou hast been baptized, enlightened, anointed, sanctified, and washed in the name of the Father, and the Son, and the Holy Ghost, now and for ever, even unto ages of ages. Amen."

The priest cuts also the hair of the child, soon after baptism, in the form of a cross.

The service in the Greek Church is very long ; they read portions of the Scriptures in their churches. When the Gospel is read, a deacon exclaims "Wisdom, stand up, let us hear the holy Gospel." Then the priest stands up, and says, "The lesson from the Gospel according to St. Matthew, &c." Then the deacon replies, "Let us stand." The choir, at the beginning and end of the Gospel, sing, "Glory be to thee, O Lord, glory be to thee." When the epistle or a portion of the Old Testament is read, the Deacon calls out, "Attend."

They take small loaves of bread for the celebration of the Lord's Supper. When the bread is to be consecrated, the priest takes it in his hand, thrusts a knife into its right side, saying, "He was led as a lamb to the slaughter." Then into the left side, adding, "And

as a spotless lamb before her shearer is dumb, so he openeth not his mouth." Then he thrusts the knife in the upper part of the loaf, and says, "In his humiliation his judgment was taken away." And then in the lower part, exclaiming, "And who shall declare his generation." He then obliquely thrusts the knife into the loaf, lifting it up, saying, "For his life was taken away from the earth." After that he lays down the loaf, cuts it across, saying, "The Lamb of God, which taketh away the sins of the world, is slain for the life and salvation of the world." They believe in transubstantiation. The wine, which is used at the Communion, and in which the consecrated bread is dipped, they mix with warm water, because they say that water and blood flowed from the Saviour's riven side.

The dignitaries and clergy of the Greek Church are ranked in the following order :—

Patriarchs.	Archpriests.
Archbishops.	Priests.
Bishops.	Deacons.
Archimandrites (who are the directors of convents).	Under-deacons.
Abbots.	Chanters.
	Lecturers.

The Holy Scriptures, and the decrees of the first seven general councils, are acknowledged by the Greeks as the rule of their faith ; namely,

I. The Council of Nice, held in the year 325, against Arius.

II. The first Council of Constantinople, in 381, against Macedonius, who denied the Divinity of the Holy Ghost.

III. The Council of Ephesus, in 431, against Nestorius, who maintained that our Lord had two persons as well as two natures.

IV. The Council of Chalcedon, in 451, against Eutyches, who denied the humanity of Christ.

V. The second Council of Constantinople, in 553, against the doctrines of Origen.

VI. The third Council of Constantinople, in 680, against the Monothelites, who held that Christ had but one nature and one will.

VII. The second Council of Nice, in 787, against those who condemned the use of pictures and images.

*The Latin Convent St. Salvator.*—In this convent there are fifty friars of the Franciscan order; twelve of them are alternately shut up in the church of the Holy Sepulchre, to perform the services there. They are partly Italians and partly Spaniards. The Principal is styled “Reverendissimo,” Most Reverend; he exercises all the functions of a Bishop, and bears the title of “Guardian of the Hill of Zion, and Keeper of the Holy Land.” Formerly the Latin Convent was on Mount Zion, but the Mahometans took it from them, and caused them to settle where they now are. The Latins have a church in their convent; they have recently built another, opposite the Governor’s house; they have likewise a chapel in the church of the Holy Sepulchre, and have a part of that built over the tomb of the Virgin Mary. Several years ago these friars erected a commodious house, known by the name of “Casa Nuova,” to receive strangers. Most of the European travellers and pilgrims find lodgings here. They open their door to the poor and rich without distinction of creed. Those who are poor receive board and lodgings gratis for one month; during that time they visit the various sacred places in and about Jerusalem.

Not far from the convent mentioned is the *Holy Sepulchre*. In the sequel of these pages the particulars of this venerable building will be described. The pen of the learned and antiquarian has lately been much exercised in reference to this edifice. Some strenuously maintaining that this is the very spot where the Redeemer of mankind suffered, was buried, and rose again; others endeavouring to prove the contrary. Professor Robinson stands foremost amongst the latter; he has a long and elaborate

article on that subject in his "Biblical Researches," striving hard to make out that this cannot be the identical side, yet, strange to say, almost every scientific traveller who has since examined the spot, pronounces his judgment to be untenable, and states that, on topographical grounds, there is no decisive reason against it, and that the argument in its favour from tradition is very strong.

The Latin and the Greek Christians of Jerusalem are chiefly artificers. Some are engaged in making gold and silver lamps, and other ornaments for the various churches and convents, others are occupied in painting representations of various sacred places in and around Jerusalem; while others make rosaries, crucifixes, and various trinkets of olive or palm-wood, and of mother of pearl. All these articles are eagerly bought by the pilgrims.

In the vicinity of the Holy Sepulchre, the Copts have a small convent, in which there are but a few Coptic priests resident. When Syria was in the power of Mehemet Ali, Pasha of Egypt, a large number of Copts, who were in the service of the Pasha, arrived in Jerusalem, and built a new convent for themselves; but when the Turks became masters of the country, they left again, and their new convent stands empty. Two Coptic priests are, day and night, shut up in the church of the Holy Sepulchre to perform a part of the service there, like the Greeks and Latins.

The poor Abyssinians have also a small convent in this neighbourhood. They are most attached to the sacred city, and know of no greater earthly felicity than to live and die where their Lord and Master lived and died.

#### THE HILL OF ZION,

Is 2,500 feet above the level of the Mediterranean. The principal buildings that cover this mount are:—

*The Citadel of David.*



*The Tower Hippicus.*

*Ibrahim Pasha's New Barracks.*

*The Armenian Convent and Gardens.*

*The Syrian Convent.*

*The Village of the Leper.*

*The temporary English Chapel.*

*The English Hospital for poor sick Jews, and the Jewish Quarter.*

The modern fortification on Zion is called by Europeans the Citadel of David, because it occupies the same position as that of David did, extending from north to south about 540 feet, and from west to east 162; it consists of several buildings joined together, and is surrounded by a deep trench: it is uncertain by whom and at what time it was erected, most probably by Sultan Sulyman.

Some irregular troops are stationed here, which constitute the constant garrison. Their office is to guard the gates, to keep order in town, and to fire the salutes from the citadel on the arrival of a new Pasha, and of distinguished persons, and at the Mahometan festivals, to the great annoyance of the inhabitants in the vicinity, whose windows are each time shattered to atoms, if they do not open them before the cannons are fired. A covered wooden bridge over the trench leads into the interior of the castle. This bridge has benches on each side, on which the Pashas of Jerusalem are often seen seated, surrounded by their officers, smoking their pipes and administering justice.

Before the castle there is an open square used as a fruit and vegetable market. The aspect of this square is unique in its kind. Every morning women are collected from Bethlehem, Betschaan, Ainhereem, Lift, Kuriath-Al-Anub, Silwan, and other places, with the produce of their gardens and fields, which, according to established custom, they can only sell to the green-grocers of the town. At a given



hour the purchasers appear, each of them lays hold of some baskets of vegetables and fruit most suited for his purpose ; and now a scene commences which is ludicrous in the extreme. The buyer offers a price, the seller says it is not sufficient, you must add more ; then the green-grocer abuses the seller, and she in return him ; they begin to scream, to quarrel, and to shake each other, till the whole market-place appears in a perfect confusion. Yet in a very short time the bargain is made, order is restored, and by nine o'clock the square is cleared.

*The Tower Hippicus* is united close to the citadel on the north side. Herod, undeservingly called the Great, had three strong towers built on Mount Zion, namely, Hippicus, Phasuelus, and Mariamne, dedicated to the memory of his wife, his brother, and his friend. When Titus conquered Jerusalem, he left these three towers as a shelter for his soldiers, but in following ages Phasuelus and Mariamne were demolished. Hippicus alone remains, and serves now to bear the Turkish flag every Friday, this being the Mahometan Sabbath.

At the south end of the citadel are the new and solid barracks built by Ibrahim Pasha, for the use of his soldiers. These are now abandoned.

The fine gardens of the Armenians join these barracks southward, and the extensive Armenian Convent, with the magnificent Church of St. James', stands opposite these gardens, surrounded by a strong wall, while the entrance is secured by a massive iron gate.

A patriarch, five bishops, and from fifty to sixty priests are constantly residing in the convent, and there is room enough within its walls for the accommodation of 3,000 pilgrims, the average number of Armenian pilgrims who yearly visit the Holy City. In the vicinity of this convent, there is also an Armenian nunnery. The number of Armenian Christians in the Holy City is small, they are about 200 souls, chiefly

wealthy merchants. Fifteen Armenian Friars are likewise constantly in the church of the Holy Sepulchre, to perform their devotion there day and night.

Beyond the walls of the Armenian Convent, near the Zion gate, is the wretched village of the miserable lepers. This unfortunate and pitiable race consists of about one hundred. They are compelled to live separate from all, intermarry, and are thus allowed to propagate their miseries from one generation to another. The malady appears generally when they are about twelve or fourteen years old, and increases every year till they lose literally one limb after the other; as they grow older their sight fails, their throat and lungs become infected, till death ends their protracted sufferings. They live upon charity which they receive from the pilgrims and other persons. The Syrian Convent, situated on the east side of Zion, is but small; only one bishop, two priests, and two deacons, reside in it; attached to the convent is a little church, which they maintain to be one of the first built in the Holy City. Besides those in the convent, there are only a few families belonging to that church who reside in its vicinity.

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Opposite the Castle of David, is our temporary church, and the site where the new one is to be erected. In this church there is Divine service every morning at seven o'clock in Hebrew, and every evening in English; on the Lord's-day there are three full services; in the morning and evening in English, and in the afternoon in German. In this neighbourhood is the shop where the pilgrims have their arms marked with the ensigns of Jerusalem. The artists who perform this operation, do it in this manner,—they have stamps of wood of various figures, as the Holy Sepulchre, the Church of the Virgin Mary, and others. The pilgrim chooses one, which is printed off upon the arm with powder of charcoal.\* Then they take two

needles, tied close together, dipping them often in a kind of ink, and make with them small punctures all along the lines of the figure which they have printed, and then wash it with wine, and the work is completed. It is not at all painful, I have seen it performed on very young children who did not seem to mind it. This appears to be a very ancient custom, and explains the following passage of Scripture. "Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me." (Isaiah xlix. 16.)

The English Hospital, built for the benefit of the poor and suffering Jews, under the care of Dr. Macgowan, is not far from the church.

*The Jewish Quarter is on the declivity of Mount Zion towards the east, opposite Moriah.*

The Jews were not permitted to settle permanently in the capital of their own country, till it was conquered by the Mahometans ; from that time they have increased almost annually, till their number has amounted to 6,000 souls. The quarter in which the Jews reside, comprises only the twentieth part of the town, and if the whole city were inhabited in proportion to that quarter, Jerusalem would have a population of 120,000.

The Jews in Jerusalem form two distinct bodies,—*the Spanish community*, and *the German community*. The former are the most numerous, natives of the country, subjects of the Port, and are under the jurisdiction of their own Chief Rabbi, who is the head of the civil as well as the ecclesiastical court, and bears the title of "Hakkam Pasha." They have four commodious synagogues, and several colleges.

*The German Jews* are those who have emigrated from various parts of Germany, Poland, and other places in Europe to the Holy Land. They enjoy the protection of their respective Consuls, and are on that account less oppressed by the local Government.

They again, are divided into two distinct communi-

ties. The Perooshim (Pharisees), and Chasidim (Pious). Each of these communities possesses two synagogues, and is governed by a Chief Rabbi.

Generally speaking, the Jews in the Holy City are all learned men, whose chief occupation consists in studying Jewish literature. In fact, they are maintained on that account and for that purpose by all the Jews over the whole world. Contributions are sent to Jerusalem from all the quarters of the globe, which are divided among all according to established laws and regulations.

The various synagogues send also their messengers from time to time abroad to collect money. There are thirty-six Jewish colleges in Jerusalem, in which the professors who teach and the students who learn are paid. These colleges are maintained by certain funds accumulated by legacies which have been left by pious Jews for that purpose.

On that account few Jews in Jerusalem follow any trade, except those without which the Jewish community could not exist, as bakers, butchers, and grocers; for according to their law they must purchase their bread, meat, and various other articles of the Jews.

Having less care for the things of this world, they spend much time in devotional duties. They rise at midnight to perform the prayer appointed for that time.

Wrapt in their talith (veil), and dust upon their foreheads, they prostrate themselves on the ground, commencing their midnight devotion by a confession of sins, followed by a chapter from the lamentation of Jeremiah, and five eligies on account of their dispersion, captivity, and the destruction of the Temple and the Holy City. Then they arise and say, "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." After which they read several Psalms, and offer up prayer for the coming of

the Messiah. In one of these prayers, the following remarkable passage occurs:—

זכור חסדך לישראל  
לתת גדלה לדל שואל  
מגן אברהם שלח נא גואל  
וקראת שמו עמנואל :

“In mercy, Lord, thy people’s prayer attend ;  
Grant his desire to mourning Israel.  
O shield of Abraham, our Redeemer send,  
And call his glorious name Immanuel.”

From which it is clear that they refer (Isaiah vii. 14.) to the Messiah.

When they have finished their midnight prayer, they begin reading Rabbinical books till daybreak, when they read the usual morning prayers. About three P.M., they have their afternoon service, and when the stars appear on the horizon, their evening service.

In each synagogue towards the east are some shrines, called by the Jews “the Holy Ark,” where they keep copies of the law written upon long rolls of parchment, without points and accents. These five books of Moses are divided into fifty-four sections, called by the Jews, *Parashoth*. Each section is again subdivided into seven parts. One section of the law is read as the first lesson every Sabbath-day in the following manner.

When that part of the morning prayer which is called “Shakreth,” is finished, the curtain which hangs before the ark is drawn aside, and the door opened, so that the congregation has a full view of the book of the law; upon seeing which the congregation exclaims, “And when the ark set forward, Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

Then some one takes the roll out of the ark, gives it into the hand of the reader, whilst the former is saying, "Blessed be he who gave the law to his people Israel. Hear, O Israel, the Lord our God is one Jehovah. Our God is one: our Lord is great: Holy and Reverend is his name." The latter replies, "Magnify the Lord with me, and let us exalt his name together."

Then the whole congregation join in saying, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in heaven and on earth is thine: thine is the kingdom, and thou art exalted. Exalt ye the Lord our God, and bow down at his footstool, for he is holy: exalt the Lord our God, and bow down at his footstool, for holy is the Lord our God."

The roll of the law is then taken to the reading-desk, which is in the midst of the synagogue and there unfolded. Seven of the congregation are successively called upon to approach the reading-desk, to hear the words of the law in this order. First, a Cohen, a son of Aaron, then a Levite, next any Israelite. The reader calls upon the Cohen to approach, in these words:—

"God will help, protect, and save all that trust in him, and let us say, Amen. Ascribe ye power unto our God, and give honour to the law. Cohen, draw nigh! Arise, N., son of N. Blessed is he who has given his law to his people Israel in holiness. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes. The Lord will give strength to his people: the Lord will bless his people with peace. The way of God is perfect: the word of the Lord is tried: he is a shield to all those that trust in him."

Upon which the congregation replies, "And, therefore, ye that cleave to the Lord your God are alive, every one of you, this day."



The Cohen then draws nigh to the roll, and places himself on the right of the reader, who points out to him the beginning of the lesson, which the Cohen touches with the fringes of his talith, then kisses the fringes, and says,—“Bless ye the Lord, who is for ever blessed.”

The congregation replies, “Blessed be thou, O Lord our God, King of the universe, who has chosen us above all nations, and given us his law : blessed art thou, O Lord, the giver of the law.”

The reader begins now to read one part of the section to the Cohen ; when this is done, the roll is shut, and the Cohen says :—

“Blessed art thou, O Lord, our God, King of the universe, who hast given us the law, and planted among us eternal life ; blessed art thou, O Lord, giver of the law.” In the same way the six remaining approach, and hear the law.

Fifty-four portions of the other books of the Bible have likewise been selected, one of which is read every Sabbath-day as the second lesson, after the reading of the law ; then the roll is placed again into the ark.

The morning service closes with the Moosaf prayer. It has often been charged upon the Jews that in selecting their second lessons, they have purposely left out the fifty-third chapter of Isaiah ; but this assertion is entirely without foundation. The reading of the law publicly has been introduced after their return from Babylon ; but when Syria fell into the hands of Antiochus Epiphanes, about 168 years before Christ, he issued a decree, that all nations within his dominions should forsake their old religion and God, and worship those of the king. The Jews resisted this absurd edict, who, in return, were cruelly treated, and prohibited the reading of the law. An energetic attempt was made on the part of that monarch to destroy every copy of the law, which he commanded to be delivered up under penalty of death.

It was at this time of persecution that these selec-



tions were made by the Jews to be read instead of the law. Each selected portion had some reference to the section of the law formerly read.

For instance: the portion of the prophet which was read instead of the first five chapters of Genesis is a part of the forty-second chapter of Isaiah, beginning at the fifth verse: "Thus saith God the Lord, he that created the heavens, and stretched them out," because allusion is here made that God is the creator of the world.

For the second portion of the law, which commences at the ninth verse of the sixth chapter of Genesis, and finishes at the end of the eleventh chapter, the fifty-fourth chapter of Isaiah has been selected, because in this chapter mention is made of the deluge. Again, for the portion where the death of Jacob is related, they chose the second chapter of the first book of Kings because here the death of David is referred to, and so throughout.

When the Jews were liberated from this persecution by the Asmoneans, they kept both, and read now a portion of Moses and one of the Prophets.

A short portion of the law is also read publicly in the synagogue every Monday and Thursday; the reason given for choosing these two days, is because Moses went up on Mount Sinai to receive the Ten Commandments on Thursday and descended on Monday.

Into how great a mistake even a scholar may fall, if he does not understand the subject he describes, is seen by what Professor Robinson states of the roll of the law which he saw at Hebron; he says, "As we were about to take leave, two rabbies, of their own accord, led us into the synagogue situated under the same roof furnished with benches; in it was now a school of six or eight boys. *The manuscripts of the Old Testament* are kept in two cupboards or presses on one side. Like all Hebrew manuscripts, they are written upon long rolls of parchment, at each end of which a rod is fastened so that they may be rolled

backwards or forwards as a person reads, the columns being perpendicular to the length of the roll. In the first cupboard were six or eight manuscripts, enclosed in cases, standing upright. The rolls are read as they stand in the cases *without being taken from the cupboard.*—"Dr. Robinson's Biblical Researches," second volume, page 447.

Now I would observe that Dr. Robinson mistook the five books of Moses for the whole of the Old Testament, and asserts that the roll is never taken out from the cupboard, whilst they are taken out as often as they are read as above described; besides these five books of Moses are without points and without accents, whilst all the Hebrew manuscripts of the Old Testament are with points and accents.

The Jews at Jerusalem keep five public fasts: namely, the fast *Gedaliah*, the fast *Asaar Bedebeth*, the fast *of Esther*, the fast of *Sheba-Asaar Betamoos*, and the fast *Tischa-Beab*.

The first fast-day is celebrated on account of the murder of Gedaliah (see 2 Kings chap. xxv.); this fast is kept about the middle of September.

The second is on the 10th day of Debeth, corresponding with the 23d of December. They keep this fast because on that day Nebuchadnezzar besieged Jerusalem.

The third is the fast of Esther, of which a full account is given in the book of Esther.

The fourth is kept on the 17th day of the month of Tamoos, about the 25th of June, because on that day Moses broke the tables of the ten commandments; on the same day the sacrifices ceased in the first Temple, the walls of Jerusalem were scaled before the destruction of the second Temple, and on that day Antiochus Epiphanes burnt the book of the law, and placed an image in the Temple.

The last is the 9th day of the month of Ab, about the middle of July, because on that day it was decreed that the generation who left Egypt should die in the

wilderness, the first and second Temples were destroyed on that day, Bithur was taken on the same day, when many thousands of Israelites were put to death, and Turrus Rufus ploughed up Mount Moriah on that day.

For each of these fast-days appropriate prayers are appointed.

The Chasidim have an additional fast-day on the 9th day of the month of Adar, in March, *because Moses died on that day.*

Many fast every Monday and Thursday.

Some appoint for themselves certain fast-days, on which they offer up various prayers to God, amongst which is the following remarkable one :—

“Lord of the Universe, I humble myself before thee with fasting and prayer ; it is known unto thee, O Lord, that in the days when the Temple stood, the man who sinned brought a sacrifice to thee, and the blood and the fat of the sacrifice did atone for his sins, but now on account of our many sins, we have no temple, no altar, and no priest to atone for us. May it therefore please thee, O Lord my God and the God of my fathers, that the diminishing of my blood and fat, occasioned by my fasting to-day, be counted and accepted before thy throne, as if I had offered up sacrifices upon thine altar, and forgive me for thy mercy’s sake my sins. And may the words of my mouth and the meditation of my heart be well-pleasing unto thee, my Rock and my Redeemer.”

The festivals kept by the Jews in the Holy City are Passover, Pentecost, New Year, the Day of Atonement, the Feast of Tabernacles, the Feast of Purification and Dedication of the Temple, celebrated in commemoration of their deliverance from the great persecution under Antiochus Epiphanes, and the feast of Esther.

Every Sabbath there is a sermon in Jewish-Spanish in one of the largest Spanish Synagogues, and likewise one in Jewish-Polish in the German Synagogue.

This was the town and these the people among whom I was privileged to proclaim the Gospel of salvation ; how this was received will appear from the following pages of my

### JOURNAL.

*Feb. 15.*—We were fortunate enough to find three small rooms, if we may apply the term to the wretched holes, into which we entered till we could procure a house. Since our arrival the Bishop has ordered that we should have morning prayers every day in Hebrew, and evening prayers in English, in the room fitted up for that purpose. Of course our present congregation is as yet very small. May the Lord soon add many more ! As soon as I was a little settled, I went to see the Jews in their own quarter. They are here as accessible as on the coast of Africa ; every Jew is willing to enter into conversation.

I went into the synagogue of the Sephardim. They have four large synagogues on one spot, and there is an entrance from one into the other.

Whilst walking about I met a Jew, who had been in London, who knew Dr. Mc'Caul, Mr. Reichardt, and several other friends, and who seemed well acquainted with the doctrines of Christianity. He promised to call on me. Unfortunately where I am now no Jew ventures to go, for our lodgings are in the Christian Quarter, and there the Jews are insulted. In Jerusalem the poor Jews suffer double persecution from the Mahometans and from the so-called Christians.

I have made the acquaintance of Mr. A., a Jew under English protection, who is very rich. He has lately built a very fine house, upon which he has spent 2,000*l*. The American missionaries are now residing there. He told me it took him two years and a-half to finish this house, but it is the best in Jerusalem. In his own house he has a jeshiba, where several rabbies daily come together to read, and also a synagogue. He has great influence among the Jews here. When

I called a second time I met some rabbies from Hebron, who informed me that the Jewish population of that place consists of 500 souls, 300 Sephardim, and 200 German and Russian Jews. I asked them whether they thought the time of the Messiah's appearance was at hand? The chief of them said, "We do not know; our rabbies say that God has only revealed this secret to himself, and none else knows it." I asked, "Do you think Messiah will soon come?" He said, "There are certainly several passages in Scripture which refer to our own times." I said that last year the Jews almost all over the world expected the coming of Messiah. He replied, "So did we here, and certainly the Messiah would have come last year if the people of Israel had not been so sinful. The sins of Israel keep back the coming of the Messiah." I then entered into a conversation respecting the true Messiah. The four rabbies present, and also Mr. A., became very warm during our discussion. The latter observed, "I have met with many Christians, great men and learned men everywhere, who did not believe in Christ, and you, who are a Jew by birth, believe in him and defend his cause." I was also astonished to find during our conversation, that the rabbies thought we did not believe in the resurrection of the dead. With other Jews whom I met in the market-places I conversed. They wished to see the New Testament, which (D.V.) I will give them. I perceive that the Jews here—that is, the Sephardim—speak Jewish-Spanish, of which I understand nothing. I shall be obliged to study it. The Arabic spoken here is also very different from the dialect with which I am acquainted, and the handwriting is also so very different that I can hardly read a word. These are difficulties which I hope, if the Lord preserves my health, I shall be able to conquer.

*Feb. 26.*—I have had now a little time to look about among the Jews in Jerusalem, whom I have begun to visit regularly every day for two hours, and shall continue to do so if the Lord spares my health. There



is an interesting field of labour open here among God's ancient people. Here you meet Jews from all quarters of the globe, and we may say of Jerusalem, as regards the Jews, the same as we find it mentioned in the second chapter of the Acts, only the number is not so large, and if, by the blessing of God, we are successful in our Mission, the influence will be felt over the whole habitable world. Another encouraging feature of our work among the Jews here is, that most of the Jews living here have no other occupation but continual reading. I have, therefore, hitherto found them very willing to enter into conversation, particularly when I call on them at the synagogues and schools.

Yesterday was the Feast of Purim. I called on several Jewish families, and went into one of the German synagogues, the building of which was finished through the munificence of Sir Moses Montefiore. There I met several rabbies, who freely conversed with me, and invited me to call again, which I did to-day, being Saturday. I met many more there, and had some interesting conversation with them.

We still cannot find any house, and the rooms which we live in now are wretched beyond description. There are no windows in them, but only holes, which we are obliged to stop up on account of the cold and rain, but then we have no light except we open the door, and when it rains we are obliged to shut it and burn a light. With all this trouble we could only make one room, out of the three we have, habitable, by putting our carpets, &c., in the holes. In this room we and our two children and the maid-servant are living. It is, besides, our bed-room, and sometimes also our dining-room.

Yet I am thankful to say, that we enjoy the blessings of God and his peace. At our first entering the house we suffered from cold, from which we have all recovered.

Yesterday there arrived forty Jews from Tunis, to

spend the remainder of their days in the Holy City ; most of them are old acquaintances of mine. May they find Him, who was crucified also for them, in the Holy City !

#### THE BISHOP'S FIRST ORDINATION.

*April 27.*—The candidate was Mr. John Mühleisen, one of the two missionaries of the Church Missionary Society, destined for Abyssinia, who had been directed by their Committee to return from Cairo to Jerusalem for that purpose. After both had spent some time in the Holy City preparing for the sacred occasion, one of them was directed by the Committee, for special reasons, to return to London, and the one named above was thus the only remaining candidate, who, after previous examination by Mr. Williams, was admitted to deacon's orders. It having become known that the solemnity was to take place on this day, our little chapel was quite crowded at the usual hour of service. Several persons from the Greek Convent and Church were present, and, but for the inconvenience of the hour, more would have been there from that of the Armenians also. There was also a number of English travellers. Mr. Nicolayson first read the morning service as usual, up to where the Litany would have followed. The Bishop then preached, with deep emotion, a very impressive sermon, from Romans x. 15, "How shall they preach except they be sent?" He concluded in the following manner, being part of his address to the candidates :—

"One hope only I would express before I conclude, that, as you are the first ordained under our episcopate, and as you receive your sacred commission on the most interesting spot in the world, so you will never cease to pray for the peace of Jerusalem. And when you shall be engaged in distant lands proclaiming the glad tidings of salvation, remember that it is also a part of the duty of a minister of God to 'declare in the isles afar off, and say, Hear the word of the Lord,



O ye nations; He that scattered Israel will gather him, and keep him, as a shepherd doth his flock: for the Lord hath redeemed Jacob, and ransomed him from the hand that was stronger than he: therefore they shall come and sing in the height of Zion," &c., &c.

His Lordship then proceeded with the Ordination Service, assisted by Mr. Williams, and closed the whole by the administration of the holy sacrament, in which five clergymen partook with him and the Deacon, as did also other travellers and members of the Mission. In the afternoon the Deacon read prayers at the German service.

The absence of that increased sense of solemnity on such occasions in England, from the number of those thus solemnly set apart for the Christian ministry, was richly made up for on this occasion, by the thought, that it was the first time that, since a period of full 1700 years, this sacred ordinance had been performed in the Holy City by a son of Abraham, a brother of the apostles and of the Lord, as well as a successor in the apostolic office. It is interesting to reflect that this, the ordaining of deacons, is the first on record of the specifically episcopal functions exercised by the apostles on that very same spot. (Acts vi.)

#### DIFFICULTY OF PROCURING A LODGING.

*March 7.*—Though I have already seen a great deal of the Jews, and have had many conversations with them, yet I could not keep a regular journal of my proceedings, because I had no place to sit down to write, so miserable are our lodgings; however the weather has cleared up, so that we are able to have one door open—the only place where the light comes into the room. I have, moreover, ordered some windows to be made, and thus, I trust, I shall be enabled to go on more regularly until I obtain a suitable lodging, which is

very difficult in this country. This morning a Mahometan met me by appointment, to show me a house in the heart of the Jewish quarter. When I entered, an aged Jewish woman addressed me in Italian, and inquired what business had brought me to this country and to her house? I satisfied her on the first point, stating the reasons of our establishing ourselves in the Holy Land, and pointing out to her and to her son, who was present, the way of salvation. The good old woman listened attentively and said, "Perhaps you are in the right." Meanwhile several of the other Jewish inmates had gathered around me, and when they heard I was going to rent their house, they burst into tears and said to me, "Judge ye, whether this is a good action to drive us out of a house in which we have been living so long, not knowing where we are to go to." I said to them I had come to this country for the purpose of doing good to the Jews and not harm; they might therefore be assured I would not take the house from them. Their tears now changed to smiles: they wished me every blessing. Poor people! they are already oppressed and miserable enough. I will not aggravate their condition by driving them out of their houses, though I am in very great want of a house.

I next met a Jew in the streets, with whom I conversed. He told me he had read the New Testament, and accompanied me home, where I had an opportunity of directing his thoughts to his soul's salvation.

#### THE SECT OF THE KORAIM.

On going out again, I entered the Church of the Holy Sepulchre, where I saw the Greek Bishop gorgeously apparalled, a kind of crown upon his head, distributing the consecrated bread to a large multitude. Having left the church, I addressed some Jews in the street: one of them was of the sect of the Koraim, a sect for which I had always felt a very great interest, but had never seen any of them. He informed me that there are only two families of them here. They are hated by

the Rabbinical Jews, do not intermarry, and have no more intercourse than is necessary with them. They reject the whole of the oral law, and believe and observe nothing which cannot be proved from the written word of God ; they have no phylacteries ; and the passages from which the Rabbinical Jews prove the necessity of putting on phylacteries during prayer, they consider as figurative sentences. He invited me to come to his house on the following Saturday, when I could also see his father, who is chief of the Koraim here, an invitation which I gladly accepted.

#### COLLECTIONS FOR THE JEWS AT JERUSALEM.

Whilst conversing with some Jews, a Jewish rabbi addressed me, and begged me to compare an English translation with the Hebrew original of an agreement, which was made, some years since, between him and the chief rabbies of this place, with whom he has now a lawsuit. His case was this :—The chief rabbies made an agreement with him that he was to go to Gibraltar and the kingdom of Morocco, to collect money for the poor Jews of Jerusalem ; that he was to have forty per cent. of the collections ; and that they would not send any other collector in those parts until he had finished. Now the chief rabbies of Jerusalem had not acted according to their agreement, but sent another messenger who superseded him, by which action he was a great loser. For many years he endeavoured to settle with the Jews here, but could not. As he is a British subject, the matter is now to be decided by the British Consul here.

The evil that arises from the practice of sending such collectors from Jerusalem exceeds description. It would be much better if all the Jews throughout the world would send their contributions for their poorer brethren in Jerusalem through a banking-house.

## JEWISH BELIEF IN "CHIBUT HAKEBER."

I paid a visit to the celebrated Professor Edrehi, the editor of the well-known book called "Sambation," whom I had met at Leghorn some years ago. He is now very old and infirm : when I entered his room he was walking about with the assistance of a stick. I asked him whether he was glad he had finally reached Jerusalem ? He replied he was.

*I.* But why ? Is not the Lord God every where ?

*He.* That is true ; but every Jew likes to die in the land of his fathers ; and as the Lord God gave it to them, it is ours.

*I.* But tell me, is it not chiefly because you have been afraid of "Chibut Hakeber,"\* the punishment of the grave, and that your body, if you die in any other country, would have been obliged on the day of the resurrection, to roll under ground until it arrived in Jerusalem, and, therefore, you came to the Holy City ?

*He.* Our Rabbies say so, and I, as a Jew, believe what they say ; but still I wish to lay down my bones in the land of my fathers.

I gave away some tracts, and the "Old Paths," in four parts, to some Jews, and requested them to read them to each other, which they did. May the Lord open their eyes and heart by his Spirit !

*March 8.*—After morning prayer, I called on Simeon, who, with the whole of his family, was converted to the true faith some years ago, and has since

\* "Chibut Hakeber."—The Jews believe that as soon as the body is interred some angels come and punish it very severely ; but those who die in the Holy Land are exempted from punishment. The Mahometans hold the same doctrine : they say, as soon as a man is placed under ground, two angels come and ask, "What is your religion ? Who is your Prophet, and towards what place do you direct your face when you pray ?" The true Mahometan answers, "My religion is the Islam, my prophet is Mahomet, and I direct my face when I pray towards Mecca." Then the angels are satisfied ; but the Infidels do not know what to answer, and are punished.

resided in Jerusalem, where he has gained the esteem of all who know him, and is also highly beloved by his brethren according to the flesh, who often call upon him when in difficulties for assistance. A few days since a Jewess called on him and begged him to come to her house, which some Turks had entered, and demanded some brandy ; she had refused to give it to them, upon which they seized and broke every thing in the house they could lay their hands upon. Simeon went with her ; when he entered, the Turks fell upon him and gave him several severe blows upon the head, cut his nose nearly off, and thus lacerated he was carried home. I found him confined to his bed a great sufferer, but through the assistance of Dr. Macgowan he is doing well. The poor man is quite disfigured. I am sure the Lord will bless him for his work of love for which he is now suffering.

After breakfast I went out and had some conversation with two Polish Jews : one of whom was very violent, and instead of proving from Scripture that my argument was not correct, he made use of very unbecoming language. Other Jews who were present begged that I would not mind what he said, which I thought was the best advice they could give me.

#### REMARKABLE PASSAGE RESPECTING CHRIST IN A JEWISH AUTHOR.

I then went into the Jewish quarter and paid a visit to the Chief of the Koraim, who received me very kindly, answered many questions I put to him concerning their sect, and showed me several of their books, in one of which, called *זכור לאברהם*, I met a remarkable passage, which I will copy, as he was so kind as to lend me the book to read. The author mentions the great persecutions they have to endure from the Rabbinical Jews, that many of their sect had been killed by them, that they had killed one of their most eminent rabbies, Aran Hanasi, although he was a just man, only because

he spoke against the oral law. "And why should we be astonished at this?" continues the author—

כי אפילו הרגו את ישוע בן מרים הצדיק החם והישר ירא אלהים המושיע את רוב האומות מעבודות הזרות הקדמונות והוכיחם במישור והעמידם על יסודות הדת שקבלו ממנו עקר מציאות והשם וחדוש העולם וכ"ו—  
 "They have even also killed Jesus the son of Miriam, who was righteous, perfect, and upright, fearing God, and a Saviour of many nations, whom he delivered from idolatry, and taught them the way of truth, and brought them to receive his doctrine, by which they were led to acknowledge that there is a God, who created the world, &c.

"Moreover, Jesus did not change the law of Moses; for he himself says, 'I am not come to destroy the law of Moses, but to fulfil it; heaven and earth shall pass away, but neither a word nor a letter from the law shall pass away.' By which it is clearly seen, that Jesus believed in Moses and the prophets. But they killed him for two reasons: first, because he himself belonged to the Koraim, שהיה מגזע בני מקרא; and, secondly, because he spake against their traditions as other Koraim did before him; and therefore they shed his innocent blood."

Rabbi Abraham, the Chief of the Koraim here, has read the New Testament, which he said was an excellent book; it was only a pity that Christians did not act according to it; they had become idolaters again, which Jesus did not wish them to do. I never was so much pleased with a Jew as with him. He invited me to see him again, which I promised to do. May the Lord bless our meeting together!

Rabbi Jedidia Abulafia, whose acquaintance I had made at Tunis, has just arrived here, after an absence of seven years. He had heard that I was here, and came, in company with his brother and son-in-law, to pay me a visit.



*March 9.*—This morning Seraskier Pasha arrived here, from Damascus, with 500 soldiers. He is commissioned by the Sublime Porte to inquire into the state of the country. He was at Beyrout at the same time that we were.

I was to have met a Jew by appointment, but he did not come, which prevented my going to the Jewish quarter.

I paid a visit to Mr. Sherman, one of the American Missionaries. He has a very lovely residence, which he has arranged very comfortably. There are at present two American Missionary families here, and a third is shortly expected.

#### THE MOSQUE OF OMAR.

Having left Mr. S., I went straight on to what I thought to be a gate, when I was stopped by the screams and cries of several Mahometans, "Do not proceed, do not proceed; this is the most holy of our places." It was the Mosque of Omar, built on the ruins of Solomon's Temple. I asked how far I might proceed without giving offence, in order to have at least a look at the place where my fathers once adored Jehovah, which was pointed out to me. There I stopped and looked in, and my feelings were such as cannot be described.

#### CONVERSATIONS WITH JEWS.

*March 10.*—The Jew who wished to see me, sent word that he would come to me this morning, but he did not make his appearance. I went out among the Jews, and met one of the name of L——, who has been in England, is acquainted with Dr. M'Caul and Mr. Reichardt, and has a conviction of the truth of Christianity. He told me he was going to England to inquire further, as he was afraid to do so here, because his parents are residing here; he therefore preferred going again to a foreign country. I then had a conversation with a Jewish engraver who knew Mr. Pieritz well, who had spoken to him several times concerning



the truth as it is in Jesus. I asked him whether Mr. Pieritz's words had made any impression on his heart. He replied, "A Jew I was born, and a Jew I will die; none can shake my faith. Besides, it is a very strange thing that you, who are by birth Jews, come and speak of these matters. If Christians talk to me of Christ, I can easily conceive why they do so; but I cannot imagine why you should take so much trouble to persuade us that we are wrong, and the Christians in the right." I pointed out to him the reasons for our doing so, when we were interrupted by Rabbi Abraham, the before-mentioned Chief of the Koraim, who wished to speak to me. I went with him into a lonely lane, when he told me that Rabbi Jedidia had called on him, and told him that he had seen a book with me which spoke well of Jesus, and against the Talmud, and which I had received from them; and that he was angry with him for putting such a book into my hands, fearing that I should make use of it against them, and revive the horrors of Damascus. He begged me therefore not to show it to the rabbinical Jews, by whom they were already hated enough. I replied, that R. Jedidia had seen the book at my house, and also the passage in question, but that he might rest assured that I would not abuse his confidence, and I would soon return his book. We agreed that I should call on him on Saturday next. I then went to the Jewish quarter and entered a synagogue, where several Polish rabbies were reciting the Talmud. I could not, however, obtain a hearing. I then called on Rabbi David, son of the great Rabbi Herschell in London, by whom I was well received. He first endeavoured to prove, by Rosh Hatevoth,\* that Jesus could not be the Messiah. I appealed to his understanding whether such a mode of interpretation of Scripture was admissible, that by the same mode I could prove anything; thus from the

\* One of the thirteen rules by which the Cabbalistic Jews interpret, or rather misinterpret the Scriptures.

Rosh Hatevoth means,—“Take the first letter of a word, and make a whole word.”

words בראשית ברא I could prove the Trinity ; the א, meaning “Father ;” the ב, “Son ;” and the ר, “Holy Spirit ;” but that we did not take refuge in such childish things. R. David then said, “Well, I can assure you I have no enmity against you ; I still love you. I will not say that I love you so much as one who has not embraced Christianity ; but still I love you and all those who have become Christians. I had heard that Simeon was sick ; I went to visit him, for I knew he was a good man, he does good to Jews and Christians. Of your religious views you have to give an account to God, and not to men ; and although we are forbidden in the Talmud, to converse about religion with those who have been Jews and become Christians, still you are welcome to my house as often as you like to call upon me.”

His son-in-law now entered the room ; we conversed for a long time, until at last I was obliged to leave, in order to be present at our evening prayers.

#### FURTHER ACCOUNTS OF THE KORAIM.

*March 11.*—Having promised to return the book to R. Abraham to-morrow, I remained at home in order to read as much as possible ; and I obtained from it a great deal of information respecting that interesting portion of the Jewish people. I gathered from it that Rabbi Aaron Hanasi, whom, as the author asserts, the Rabbinical Jews killed, came from Babylon to Jerusalem in the year of the world 4400, about the time when the Mahometans conquered the country. He obtained from Ali permission to build a synagogue for his sect, but under ground ; for the Mahometans thought then that a synagogue would defile the ground if built on it. The same synagogue is yet standing, and you are obliged to descend about twenty steps before you reach it. The author asserts that the Jews killed him, and that he is buried on Mount Moriah, like as they killed Jeremiah in Egypt, and Ezekiel in Babylon. He then goes on to say, וכן הרגו את ישוע הצדיק המוכיח—במישור כמו שבארנו “And thus they killed Jesus

the righteous, who instructed according to the truth, as we have explained above." The book was printed at Juslawa in the Crimea, in 5594. The author is Abraham Tirchwitz.

We heard to-day the melancholy news that seven men belonging to the English man-of-war the *Hatchet*, were drowned at Jaffa. In the evening I met one of the three rabbies who, through the instrumentality of Mr. Pieritz, were brought to a conviction of the truth of Christianity, but who then, for various reasons, were obliged to leave Jerusalem. They have, however, all three returned again. I had seen one of them at Jaffa, where he related to me all the sufferings he underwent in consequence of having come in contact with Mr. Nicolayson and Mr. Pieritz. When he arrived here I called upon him at his house, but could not speak with him there on account of his wife.

Having heard, however, through Mr. Bergheim, that the three rabbies were still firm in their conviction, I took the opportunity of speaking to R. — seriously. He said he wished very much to speak to me, and that he would appoint a day to take a walk together out of the town, in order to converse about this important matter.

*March 12.*—Went to-day to R. Abraham, Chief of the Koraim, and returned him his book, and gave him at the same time a copy of the "Old Paths." We read the first two chapters together. He was delighted with it; and he begged me to introduce him to the Bishop, which I promised to do. There is so much simplicity and so much sincerity about him, that I cannot but think he is not far from the kingdom of God.

*March 13 (Lord's-day).*—It was my turn to preach to-day. We had several English travellers at our service.

Ducat and his wife, whose acquaintance I made at Jaffa, when they expressed their desire of being further instructed in the doctrines of our most holy religion, arrived to-day. They have taken lodgings here.

*March 14.*—The weather was so boisterous that I could not go out.

*March 15.*—Called on Mr. Valencia, a Jew, who has lately arrived here from Tunis, together with several others. He was very ill, and confined to his bed. I learned that several of the women had died upon the road, and their wish to be buried in holy ground had not been fulfilled.

I then visited the Jeshiba in Mr. Amselick's house, and had a long conversation with the chief rabbi of that College respecting the hope of Israel. Mr. Amselick maintains this College entirely at his own expense; and another in the Jewish quarter, where he employs twelve Jews, who rise at midnight and read the Psalms, the Mishna, and the Talmud, until daybreak. Mr. A. is an English Jew, very wealthy, and has great influence here. He is very friendly to us, and speaks highly of Mr. Pieritz on account of the great trouble he took in the affair of Damascus.

*March 16.*—Seeing this morning that several Jews went out of the gate of Mount Zion, I followed them. Outside the gate I met Jacob, the convert, in whose company I proceeded toward a spot where five Jews were seated. I addressed them, and endeavoured to direct their thoughts to the one thing needful, and gave to each of them the tract "The City of Refuge," which they immediately began to read. As they went on, they asked me several questions. In my answers, I proved to them that the Messiah had already come. This they could not gainsay, but contented themselves by saying, "We are not learned enough to reply." Whilst conversing with them, five other Jews approached, whom my antagonists pointed out to me as learned men; in fact, they invited them to come and take part in our discussion. They came, and when they heard that I maintained the Messiah was come, one of them said, "Now, suppose the Messiah has already come, what is it to you? Why do you go about preaching to the Jews? If he is come, and you believe in him, keep your faith to yourself and leave us alone."

*I.* It would not be charitable to see you in danger and not warn you.

I then quoted many passages from the Scriptures. They replied, "We have not time to enter into this matter now. We are come to this spot to pronounce a blessing over the trees which are beginning to blossom." I replied, I would gladly join in it, for it was the duty of every reasonable creature to bless God for his mercies. He then opened his book, and pronounced the following blessing, in which I joined:—"Blessed be thou, O Lord our God, King of the Universe, Creator of the fruit-trees. Blessed art thou, O God, King of the Universe, who hast preserved us alive, sustained us, and brought us to enjoy this present season." I took their prayer-book into my hand, and showed them that they themselves prayed on the Sabbath for their deliverance, through the son of Jesse, the Bethlehemite, and added, This is Jesus, who was born at Bethlehem. They replied, "That it only meant the deliverer was to be an offspring of David."

*I.* But the prophet says that the Messiah is to be born at Bethlehem; and at present, no Jews being permitted to live at Bethlehem, how then can the Redeemer be born there?

*A Jew.* What prophet says this?

*I.* The prophet Micah. "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2.

One Jew replied, "The Prophet does not say this."

*I.* Indeed it is surprising that you who are the rabbies in Israel should be so little acquainted with the Word of God.

*He.* Do you think we read the Bible so much? Why should we do so? Is there any wisdom in the Bible? In the Talmud there is wisdom.

Another said, "Well, you say this is written in the Bible; it may be, but as we have no Bible here, we

cannot argue any longer. Come to our houses, then we will open our books and see who is in the right." To this I agreed, and promised to call upon them.

#### VISIT TO PLACES OF SCRIPTURAL INTEREST.

I then walked round Mount Zion, passed the Christian burying-ground, saw the spot where the sepulchres of the kings of Judah were, and went into the house which is shown as that which belonged to the High Priest Caiaphas; also the place where Peter warmed himself is pointed out: there is a tree planted over it. The Armenians have a nice little church in the same house: the altar is of the stone which they say was upon the sepulchre of our Lord. The four places on which the Jews placed their seals is shown to the visitor, together with the prison in which it is said our Lord was put during the night. This prison is four feet wide and three long, and about eight high. If this is true, our Lord could not have lain down. I then descended from the Mount into the Valley of Jehoshaphat, passed the brook Kidron, but in which there is not at present any water, and visited the tomb of Zechariah, and the Jewish burying-ground. On the tomb of the prophet I saw thousands of names which Jewish visitors have engraved upon it. In the neighbourhood of the sepulchre the place is pointed out where he was killed. Close by the prophet's grave is Absalom's pillar: it is, even now, a remarkable piece of architecture. My way brought me next to the garden of Gethsemane: it is small. There are eight large olive trees in it, perhaps the very same which were there in the time of our Lord. The place where our Lord uttered the ever memorable words, "O, my Father! if it be possible let this cup pass from me: nevertheless, not as I will, but as thou wilt," is pointed out near the garden of Gethsemane, but separated by a low wall; the spot also where the disciples slept, as also the place where he was taken prisoner, are showed to the visitor—the latter is paved. What a scenery before me, what



thoughts and feelings within me ! Did I ever think, when reading of these memorable places, far, far away, that I should be privileged to behold them with my eyes—to tread upon the same ground which my Saviour has sanctified by his presence ? On my way toward the town again, I passed the sepulchre of the Virgin Mary, and the place where Stephen was stoned. In this most remarkable of all towns, the interesting scenes crowd too much together : it is more than human mind can bear at once. I went home and went to church ; it was my turn to preach.

Lord ! what a great and glorious privilege thou hast been pleased to bestow upon me, poor sinner ! To proclaim thy name on the very spot where thou didst go about inviting sinners to repent and believe ! O, may thy grace and mercy follow me ; may thy blessed Spirit accompany my words, in order that some of the sons of Abraham may come out from Jewish darkness to the glorious light of thy Gospel ! Amen.

#### . INTERVIEW WITH THE INQUIRING RABBIES.

*March 17.*—For several days I have been endeavouring to have an interview with the three believing rabbies, in order that I might learn the true state of their minds, and the peculiar difficulties which prevent them from coming out and making a full confession. To-day I succeeded in finding two of them : we took a walk together. I asked them whether they were really and truly convinced of the truth of Christianity ?

*They.* We believe, with all our hearts, that Jesus Christ is the true Messiah ; every page we read in the Bible confirms the truth of it. We have, on account of our belief, suffered more than we can tell you at present.

*I.* But why do you not come out and openly profess your conviction ?

*Rabbi L.* I am a married man ; have a wife and child : it is no small matter to cast away the wife of my bosom.

*I.* This is not required: if she has not yet the same conviction as you have, she may remain with you as a Jewess, until the Lord in mercy opens her eyes to the truth.

*Rabbi H.* I have already spoken to her, but she will hear nothing of it.

Here the two rabbies went into another street, being afraid of some Jews who were coming towards us.

I sincerely trust the Lord will make the way of these believing Jews plain, in order that they may come out from Jewish blindness to the glorious light of the Gospel. I then met some Jews whom, from their dress, I judged to be from the coast of Africa. I was not deceived; they were from Algiers. One of them was an old man above seventy years of age; I asked him, "What induced him to come to this country?" He replied, "To die here, and be buried in holy ground."

*I.* Jerusalem is now defiled, it is no more the holy habitation of the Lord Jehovah.

*He.* True; but every Jew wishes to die in the land of his fathers.

*I.* But is not the whole earth the Lord's? What then can be the difference between the soil of this country and that of another?

*The old Jew.* By coming to the Holy Land we gain many things.

*I.* What are they?

*He.* First, as soon as we are four yards within the Holy Land, all our past sins are pardoned, we have to suffer no "Chibut Hakeber," and at the resurrection we rise immediately; whilst those who die out of the Holy Land are obliged to roll under ground to the Holy Land, which will take them forty years.

I inquired where these things were written. At first they replied, "In the law of Moses." When I asked them to show me the passages, they said, "No, not in the law, but in the books of our wise men." One of them opened a small prayer-book, and pointed out to

me the following passages:—"Every man (i. e. Jew) ought constantly to endeavour to reside in the Holy Land, even in a place where many idolaters live, in preference to living out of the Holy Land in a place where many Jews live, for he only who lives in the Holy Land is considered to have the true God; but those who are residing out of the Holy Land are supposed to have no God. Every one who is residing in the Holy Land lives without sins, as it is written, 'And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.' Rabbi Aaron said, 'Every one that is buried in the Holy Land is like as if he were buried under the altar.' Rabbi Jeremiah, the son of Aba, said, in the name of Rabbi Johannan, 'Every one that has walked four yards in the Holy Land is sure of inheriting eternal life.'" These passages are taken from the Talmud Ketuboth, p. 111, where it is also mentioned, "that those who die out of the Holy Land, on the day of the resurrection are obliged to roll under ground until they reach it." I told them these were fables.

The Bishop appointed this day for my instructing Mr. Ducat and his wife; I consequently called upon them to fix the hour when I should give them instruction. May the Lord be pleased to open the eyes and the hearts of this son and daughter of Abraham to the truth of Christ Jesus our Redeemer!

*March 18.*—I addressed to-day several Jews, who invited me to sit down, which I did. I offered them some tracts, but they refused them. They knew Mr. Pieritz, with whom they had often conversed. The only reply they made to all my questions was this, "We know that all of you have turned Christians for money; it is money that has induced you to forsake the faith of our fathers." It is often very difficult, under such circumstances, to keep one's temper. It is only by the assistance of Him who suffered so much while inviting the Jews to repent and believe, that we can go on conversing with them in the spirit of love.

I asked them whether they had ever been offered money to become Christians? They said, "No." I asked them how they could affirm a thing of which they were not sure? I pointed out to them that it was only the love of their souls that could induce us to choose a residence in this place. I succeeded in doing away with this prejudice, and then they said, "Well, then, you have lost your senses, else you could not have become a Christian."

*March 19 (the Jewish Sabbath).*—Went into the synagogue of the Spanish Jews to hear a sermon; there were about five hundred Jews present. The dress of the Spanish Jews differs from that of the Polish Jews; they wear the flowing Oriental dress, whilst the Polish keep up their own national costume. The former are cleaner than the latter. I could not understand much of the sermon, because it was in Jewish-Spanish.

#### ARRIVAL OF A CONVERTED JEWISH FAMILY.

*March 21.*—To-day the family Meshulam arrived from Malta, in order to settle here. I became acquainted with this family at Tunis. They were subsequently baptized at Malta, by the Rev. Mr. Gobat. Two of Meshulam's children are in the Society's schools. Mr. Gobat writes respecting them:—"During the last few months I have occasionally been giving Christian instruction to a Jewish family, who were baptized on Lord's-day, July 19, 1840. It consists of the husband and his wife with their two infants. I have reason to believe that the man is a true Israelite, and a living Christian: he had previously been under the Rev. F. C. Ewald's instruction at Tunis. I am convinced of his wife's sincerity also, as far as her knowledge goes. When I first saw her, I was called to try and persuade her to remain with her husband, whom she had resolved to leave, because he wanted to become a Christian, though she said she had nothing to complain of him, except-

ing his renouncing his and her religion. Since that time her relations have done all they could to excite her against Christianity, and against her position. While she was in such a state of mind, her husband with difficulty succeeded in persuading her to come and see Mrs. Gobat, who could not leave her room on account of illness. When Mrs. Gobat had spoken to her for about an hour, she went home altogether changed in her behaviour, and on the following day she said to her husband, 'I do not know what Christianity is, but I am convinced that truth is on the side of the missionaries, for I have felt that they love my soul; they cannot have the least advantages with me, and this I have never seen among Jews.' She then sent him to beg me to instruct her in the Christian religion, and baptize her when I should think fit. Some days before her baptism, her relatives sent her a copy of the last will of her father who had died some months before, in which there was a paragraph to this effect: 'If my daughter N. shall leave her husband, and return home a Jewess, or if they both come here (Genoa), and promise to live and die Jews, she shall have her share of the inheritance with my other children (this would have amounted to above 15,000 francs, or 600*l.* sterling); but if the contrary is the case, she shall have nothing, nor shall be considered any longer as my daughter.' The temptation was strong, for they are in rather difficult circumstances at present; she, however, did not hesitate, she sent the paper back, and has refused to open the letters sent to her by her relations; she is daily expecting her confinement, wherefore she was baptized sooner than I should otherwise have desired. Two or three days before her baptism, she suddenly became very ill, and thought she was about to die, when she begged her husband to bury her decently, upon which he told her, as she was not yet baptized, he probably should not be allowed to bury her with the Christians; and asked whether she wished to be buried with the Jews? She replied, 'No, I have separated

myself from the Jews and their errors. I believe in Christ, and commit to him my soul and my body. I now depend upon his righteousness, as well as his mercy, to care for my body and to save my soul.'” This letter was written to England by Mr. Gobat, July 23, 1840. I trust they have since grown in the grace and knowledge of our Lord.

*March 25.*—During the holy week my communications with the Jews have not been frequent, as his Lordship had fixed that we should have three services every day during the week, viz., Hebrew prayers at seven in the morning ; the daily morning service, with a sermon at eleven ; and the evening service at half-past four. To-day we had four services, two in English, one in German, and one in Hebrew.

Our small congregation of believing Jews on Mount Zion, consists at present of twenty-five souls. May the Lord soon add many, many more ! Zion, with its small number of believing Jews, will still become a place of attraction to many sons of Abraham. A few days ago there arrived a young interesting Italian Jew from Beyrout, where he had learned what the Lord had lately done for Jerusalem. I have already had some conversation with him, and I hope the Lord, who has brought him to the earthly Jerusalem, will direct his heart and mind towards the heavenly Jerusalem, which is the mother of us all, and point out to him the way of salvation, which is in Christ Jesus our Lord.

Jerusalem is a much finer place to reside in than I had at first been led to believe. The greatest difficulty is to find a suitable lodging ; but I can now speak from experience to the possibility of finding such. The reason that most of the houses are out of repair is, because the natives are getting poorer every day, so that they are not able to keep their houses in order. If, however, Europeans take the houses, they may, by going to some expense, be made as comfortable as you can wish. The streets of the Holy City are wider and cleaner than those of any other Turkish town I have seen.



The pavement is not the best: the Greeks have, however, lately re-paved a whole street, and are about to do the same with a very long one, leading from their convent to the gate of St. Stephen.

#### BEAUTY OF SCENERY AROUND JERUSALEM.

I was told in England that the country about Jerusalem was everywhere barren, rocky, and sandy; but I find this is not exactly the case. The valley of Hinnom, just outside the Jaffa gate, presents a most lovely, picturesque, and animated scenery; its verdure is rich; particularly at this season you see there the green corn-fields, the meadows covered with flowers, and the trees in blossom; scattered over the plain you behold tents pitched, horses, camels, and sheep grazing, and hundreds of men, women, and children, of all nations, and in every variety of costume, strolling about, enjoying the evening breeze. So rich and full of interest is the walk round Mount Zion, down to the brook Kedron, the valley of Jehoshaphat, the village of Siloam, to the Garden of Gethsemane, and from thence up the Mount of Olives, that we cannot look upon it without delight and heartfelt admiration. The walks outside the Damascus gate, and those that lead to the Armenian Convent, are very pleasant; and all who make short excursions to Bethlehem, to Bethany, to the Jordan, speak in raptures of what they have seen.

The markets and bazaars are stocked with the necessities of life, so that you can find there almost everything needful for common use. I mention these things because I have been positively told in London that you cannot buy even a common tumbler here; but I find, on the contrary, that there are more to be had than I can afford to purchase. Jerusalem is also perfectly quiet and peaceable; and we seldom hear of any robberies and assaults having been committed.

There are many most interesting and remarkable places in the Holy City and its vicinity. I have had

hitherto neither time nor occasion to visit them all, but I shall take them in during my walk through the town, and shall mention in my journal what I consider worthy of notice. I have seen the portion of the wall of Solomon's Temple, where my brethren according to the flesh, go every Friday to weep and to pray : they have paved the place, which is ninety-two feet long and fifteen broad ; there are two holes in the wall, which, as they say, lead towards the Holy of Holies : through these they pray, for they believe that this is the gate of heaven through which all prayer must pass, and even those prayers which are offered up in any other place must come to the Holy City, and enter these gates of heaven. The wall consists of twenty-three rows of stones ; nine rows are of an immense size, some of the stones nine feet long and six broad : sixteen of them form the foundation, and lie apparently in their original order, whilst it is evident that the other rows have been arranged at a later period. The words, "There shall not remain one stone upon the other," came to my mind.

The Holy Sepulchre is another most interesting place ; but as this has been so often mentioned, in descriptions given by various travellers, I shall refrain from saying anything about its ornaments. This one thing, however, I am constrained to say, that this spot, which ought to be a place of veneration, respect, and awe, is debased to a market-place, to a place of strife and contention, of bloodshed and murder. On Sunday last, whilst the Greeks went round the Holy Sepulchre in procession, the Armenians who were present mocked them, and spit at their procession, which occasioned a terrible fight between the two hostile parties, in which three men were dangerously wounded and carried away as dead. A child was crushed to death ; the Turkish military were called out, and it was with great difficulty that the uproar was calmed. During the whole of the day the streets leading to the sepulchre, were lined with soldiers, and the church itself

strongly occupied by guards. You may imagine what impression such Christianity makes upon the Jews and Mahometans.

#### THE BISHOP'S VISIT TO BETHLEHEM.

*May 4.*—His Lordship had long ago intended to pay a visit to one of the most interesting spots in the Holy Land, to the place of which the prophet says, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,” but had been hitherto prevented. This day had been fixed upon to see the birth-place of our Saviour, and therefore, after morning service, his Lordship, Mrs. Alexander, and a part of the family, set out on horseback. Several English travellers accompanied them, and I went with his Lordship, as one of his Chaplains. We left the Holy City by the Jaffa gate, went down the lovely valley of Hinnom, turned then to the left, and made for the Greek convent of Mar Elias, which is about an hour’s ride from Jerusalem, and situated on an eminence. From hence we had a fine view of Bethlehem. The Greeks had a short time ago enlarged the convent of Mar Elias, and were about to build a church there, but were stopped by Seraskier Pasha, when he was in this country. The environs of Bethlehem are very delightful, and have quite the aspect of the south of France.

#### FRIENDLY RECEPTION BY THE GREEK BISHOP.

We alighted at the Greek convent. His Lordship and the whole party were introduced to the Bishop of Bethlehem, who received us kindly. After the first compliments were paid, refreshments and coffee were handed round. We then proceeded to the church, which is said to be built over the spot where our Saviour was born. Three different gates lead to this remarkable spot; one of them is in the hands of the

Greeks, another in those of the Roman Catholics, and the other in the hands of the Armenians. The place pointed out as the birth-place of our Saviour is underground, the Bishop gave each of us a wax candle, and we then followed him. The cave is most handsomely ornamented, and a great number of silver lamps are burning round the place where the Saviour of mankind came into the world. The place where the star stood still is pointed out, as also the very manger in which the child Jesus was laid after his birth.

I cannot say what were the feelings of the rest of our party when beholding the spot whence the salvation of the world proceeded. I felt overpowered with the thought that here I was either in the very place, or certainly not far off, where the Son of God entered into the world, which then was a mere stable, and had nothing of the ornaments of which it is now full. We were seated around the memorable manger ; one of the gentlemen took out his Bible, and Miss Anna Alexander read the history of our Saviour's birth, to which we all listened with the interest which such a spot was calculated to inspire. The Greek Bishop said that he should like to read the same ; but as it would be in Greek he remarked that it might not edify us. His Lordship, however, expressing a wish to hear it, the venerable prelate immediately sent for his Episcopal dress, which having put on, he read the second chapter of St. Matthew in that peculiar manner in which all Eastern nations recite their prayers.

We then left the cave, and went up into the Greek Chapel. Then we took a view of the Armenian, and afterwards of the Roman Catholic chapels, all of which are built over the cave where, it is said, our Saviour was born. I observed to the Greek Bishop, that the Armenians and the Greeks do not differ much in their religious opinions ; upon which he replied, "O, yes ; look at their altar, you see all those vases of flowers on it, which they consider a decoration ; we have nothing of the kind upon our altars." We then went about in

the church itself, which is a handsome building; the roof is supported by forty-eight fine marble pillars. The edifice, which was erected by Helena, is now out of repair. The Greeks wished long ago to repair it, but the Armenians would not permit it; they have, however, now received a firman from Constantinople to do so, and soon we shall see that memorable edifice of antiquity restored to its primitive splendour.

I could not help smiling when a native of Bethlehem pointed out to me the form of a hand engraven on one of the pillars, which he devoutly assured me was done by the Virgin Mary, when entering the cave, putting her hand on that pillar. I told him, "This church was built several centuries after the birth of Christ, it was, therefore, not possible that Mary should have made this impression." I had a long conversation with a Greek priest of Bethlehem, who accompanied the Greek Bishop, respecting the sacrament of the Lord's Supper. He plainly told me that they believe in transubstantiation, and various paintings in the Greek Chapel represent transubstantiation.

From the church we were conducted to a cave in which they say the Virgin Mary secreted herself with Jesus for forty days, before going to Egypt. In this cave there is a stone which they call "the milk stone." The legend goes that the Virgin had blessed this stone, and now this milk-stone is used as a medicine for those women who cannot nurse their children for want of milk; for as soon as they dissolve a little of this stone in a cup of milk, and drink it, their wants are supplied. We next proceeded to a spot whence we could see the field where the angels appeared to the shepherds. We saw also the village where the shepherds dwelt.

We then returned to the apartments of the Greek Bishop, who insisted upon our dining with him, a kindness which could not be refused. After dinner we took a walk in the garden of the convent, and we all



wished that we might have a building like this convent in Jerusalem for our own use. Bethlehem is a tolerable village, exceedingly fruitful. Here a colony of laborious, enterprising, and pious families could easily settle. The whole village is almost entirely inhabited by Greeks, Armenians, and Roman Catholics. There are very few Mahometans. If permission were previously obtained from the local government, the Christians would sell to the new comers both fields and houses without difficulty. No Jew is permitted to live at Bethlehem, nor even to visit the place. In the cool of the evening we left the hospitable Bishop of Bethlehem.

#### TRINITY SUNDAY.

*May 15.*—This day was one of joy to our small congregation on Mount Zion, on account of the public reception, by holy baptism, of Ducat, and his wife and child, into the fold of Christ's Church.

This is the first Jewish family which has been brought to a knowledge of Christ Jesus since our arrival. May grace be given them to glorify God by their walk and conversation, and may the Lord add many more to our congregation.

#### CELEBRATION OF THE QUEEN'S BIRTH-DAY.

*May 24.*—This being our Queen's birthday, his Lordship invited all the members of our congregation to spend the evening at his residence. At our evening service there were four Greek priests present, with whom I conversed in Arabic afterwards. We often have Greeks and Armenians at our church, and they express great admiration in seeing the manner in which our service is conducted. This evening there was also one of the chief rabbies of Jerusalem present at his Lordship's, to join with us in prayer for our gracious Queen. Rabbi J. S. offered up a prayer in Hebrew, which all who understood that language very much admired. It is certainly very pleasing to see the



great harmony that exists between the chief Jewish rabbies and our beloved Bishop, and how willing they are to hear from his lips the doctrine of salvation.

#### INVITATION FROM THE ARMENIAN PATRIARCH.

*May 27.*—The Armenians here have, ever since our arrival, shown a friendly disposition towards us. On the first day of our arrival the Patriarch sent to our Bishop to inquire whether he could be of any service to his Lordship. This good feeling has hitherto continued, and I trust will go on increasing. A few days ago a message came from the Patriarch to his Lordship, stating that an Armenian priest was about to proceed to India for whom he was anxious to procure a letter of introduction from our Bishop, which was immediately granted.

To-day another message was sent by the same Patriarch to invite his Lordship and other members of our Mission to dine with him, which invitation was accepted. Accordingly, after evening prayers, his Lordship, Mr. Williams, Mr. Rolland, Mr. Johns, and myself, proceeded to the Armenian Convent.

When we arrived at the gate of the Convent, his Lordship was received by three Armenian bishops, all of them venerable and aged persons. Thus conducted into the convent, we passed a spacious court-yard and entered the garden, where the Patriarch was waiting for his Lordship, and received him most cordially. Chairs were then placed, and we all seated ourselves. I stood as interpreter to the interpreter of the convent, who spoke Arabic. Neither the Patriarch nor the three bishops are acquainted with this language. Whilst conversing, a shower came on, which compelled us to enter a fine garden-house, where we remained till dinner was announced. We were then led up to an open terrace, which was overshadowed by the branches of a most magnificent fir-tree, under which the dinner-table was laid out in European style. The storm had passed, and the evening was splendid.

The Patriarch and the three Bishops sat down to dinner. The view from hence was delightful. Before us we had the ever-memorable Mount of Olives; to the right the boundless mountains of Moab, and country round the Dead Sea; to our left several mountains were towering up which are round about Jerusalem. The conversation, though carried on by interpreters, was animated and interesting.

The venerable-looking Patriarch may be about sixty years of age; the bishops about seventy. The dress of the bishops is the common Oriental flowing one, of black colour; that of the Patriarch was of the same style, but of a brown colour, which was the only distinction that I could perceive.

The Armenian Convent at Jerusalem is of very ancient date; the Patriarch said, that it was built on the very spot where the Apostle James had dwelt. It is very spacious; it has room for 2,500 pilgrims. During the last Easter there were 2,000 lodged within its walls. There are at present forty friars, five bishops, and the Patriarch living here; the whole establishment of the convent, including the minor clergy and servants; amounts to 150 persons. Formerly the Armenians had seventy-six convents in the Holy Land, which are now reduced to four. They had one on the Mount of Olives; but the Roman Catholics and the Greeks procured a firman from the Sultan, which ordered it to be levelled to the ground, which was done a few years ago. When asked what their belief was respecting those who do not belong to their Church, the Patriarch replied, "All who are baptized in the name of Jesus, and receive the doctrines of the Gospel, and act accordingly, enter heaven."

Meanwhile, as night was coming on and our party was neither ready nor willing to break up, large lanterns with candles burning in them, were brought and hung on the branches of the tree under which we were seated, which greatly enhanced the beauty of the scene. The Patriarch and the bishops ex-

pressed themselves in the most friendly manner, and said that his Lordship should consider their convent as his own. Many questions were asked and answered on both sides. When asked what their opinion was respecting Israel, they replied, "That Israel will be converted before Christ's coming." They showed throughout our conversation that they were well acquainted with the Scriptures, which are freely read among them. About nine o'clock we left the convent.

May the Lord bless this beginning of union! May it lead to a closer intimacy with the prelates of our Church, and may Christ be glorified through it! His Lordship and our whole party were delighted with the open, frank, and hospitable manner in which we were treated by the venerable Patriarch.

*June 29.*—In order to carry on the work of the Mission with more regularity, I have fixed three days in the week for going out to visit the Jews, and three days for staying in-doors to receive those who may be inclined to call on me. This arrangement has already proved beneficial.

Some time ago, I commenced giving lessons in English, from six to seven, to all who wished to attend; and I had the pleasure of seeing among my pupils Jews, Mahomedans, and Christians. But I was told yesterday that the Chief Rabbi has prohibited the Jews from attending these lessons; therefore, one of them did not make his appearance neither yesterday nor to-day.

#### MEDICAL RELIEF OBJECTED TO BY THE RABBIES.

There is at present a great stir among the Jews here. The question, whether it be lawful for a Jew to ask and receive medical advice and assistance from a Christian, has been warmly discussed by the rabbies. Several are of opinion that it is not lawful; and one has publicly expressed this opinion in a sermon. Cer-

tain it is, that if they will act consistently and in harmony with the doctrines of the Talmud, they must not do so.

Vast numbers of children have recently died within the walls of Jerusalem of the small-pox. A few days ago, there arrived a Jewish physician from Bucharest, with his family, in order to settle here; but although the rabbies are so scrupulous, as appears from what I have stated above, yet they fail to encourage him, so that he will be obliged to leave Jerusalem for want of employment.

#### MISSIONARY PROCEEDINGS.

Through a gracious and kind providence I have been enabled to continue my labours among God's ancient people during the present month. I have visited those families with whom I have become acquainted, have spoken to such as are willing to listen to me, and have endeavoured to form new acquaintances, in which I have succeeded.

The synagogues, both of the Sephardim and the German Jews, are often the places of conversation and discussion, as there are at all hours Jews to be met with there, who are occupied in reading the Talmud, whom I exhort to study the Word of the living God.

I have a Jewish friend in the market-place, who permits me to sit down at his shop and to proclaim the Gospel of Christ to the Jews. There are often from six to eight present to converse and dispute with me; and more would come if they were not prevented by the narrowness of the street. I have distributed several copies of the Holy Scriptures to such as were in want of them, and also various tracts. We sow the good seed in hopes that the Lord will bless our labours in his own good time.

#### SECRET BELIEVERS.

*June 4.*—To-day I met outside the gate some of the

believing Jews, who were sitting together in a lonely place reading the New Testament: they dare not take it to their houses for fear of the Jews and their own households; so they hide it in the rocks, and go as often as they can to read it together in secret and undisturbed by unbelieving Jews.

*June 6.*—I saw Rabbi Jedidia and conversed with him. At our evening service one of the believing rabbies was present, together with another Jew.

#### GENERAL INTERCOURSE WITH JEWS.

*June 8.*—I distributed many tracts among the Jews, and had conversations with some of them. Seeing one sitting in his shop and reading, I went up to him, and asked him what it was he was reading? He showed the book to me, and pointed to a place where it was written, “Rabbi Jehuda said, The temple has been destroyed because the Jewish nation despised the wise men.” I explained to him that this was not the case. We then entered into conversation. Several other Jews came and listened, and I had an opportunity of opening to them God’s plan for their salvation.

*June 10.*—I distributed several tracts, which gave rise to many remarks from the Jews on their contents. I went to the spot where the Jews meet every Friday to weep over the destruction of the temple. There were about 100 Jews present, to whom I pointed out Him who is greater than the temple.

#### A JEWISH DINNER.

*June 11 (the Jewish Sabbath).*—I had an invitation to dine to-day with Mr. A. and his family. I therefore went to his house about ten o’clock. I found there his son-in-law, a rabbi, whom I had previously met with on the coast of Africa, one of the chief rabbies of Hebron, and some Jewish ladies. As soon as we were seated, a servant came and poured water over our hands. Mr. A. then pronounced the following blessing:—“Blessed art thou, O Lord our God, King of the universe, that thou hast sanctified us, and commanded

us to wash the hands!" upon which all present, except myself, said, "Amen." I said, "I shall not say amen to this blessing, because it is not from God that you have received this command, but from your wise men; and whilst you intend praising God, you utter a falsehood." Mr. A. then took two small loaves of bread in his hand, lifted them up, and said, "Blessed art thou, O Lord our God, King of the universe, who causeth the earth to bring forth bread." Again they all said, "Amen." In this I heartily joined. He next cut off a small piece, which he dipped in salt, and after cutting off a piece thereof for himself, divided the rest among all present. Wine was next brought in, and the usual blessing pronounced over it. Dinner was then served. The first dish consisted of boiled eggs, which are eaten in remembrance of the destruction of the temple. During dinner we conversed freely on the doctrines of true Christianity. Mr. A. and myself dined after the European fashion; the others, in the manner usual in this country, viz., with their fingers. After dinner the Rabbi of Hebron returned thanks, and prayed to God for the coming of the Messiah, in the following words:—"The merciful God make us worthy to behold the days of the Messiah, and the blessedness of those days. He who increaseth the salvation of his King, and anointed David, who maketh peace in the heavenly places, give peace to us, and all His people Israel!" Several hymns were then sung, which also expressed a longing for the coming of the Messiah. When I went home, one of the rabbies accompanied me, with whom I had a long conversation.

I learned to-day, that a rabbi of Damascus, one of those who suffered at the late ignominious persecution of the Jews there, had arrived with a determination to end his days here.

#### DEATH OF TWO CHILDREN.

*June 13.*—This evening, Mr. Meshullam's boy, aged seven years, died of the small-pox.

*June 14.*—This morning, while conveying the body



to the grave, another of Mr. Meshullam's children, a girl of two years old, died of the same disease, and both were buried in the same grave on Mount Zion. The poor bereaved family are in great distress. May the Lord console them ! I read the prayers over them at the grave. I had several opportunities of speaking to Jews to-day.

*June 16.*—I went amongst the Jews, and distributed several suitable tracts. I was afterwards called upon to act as interpreter between Lord Castlereagh's physician, and the former Armenian Patriarch of Constantinople, who is now here, suffering from his eyes. His Lordship arrived a few days since, on a visit to the Holy City, and has taken up his residence in the convent.

*June 17.*—To-day I spoke to several Jews respecting the salvation of their souls.

*June 18.*—I had learned that two Jews had arrived here from India, with the intention of becoming Christians. They are natives of Bagdad, but had been in India, where some Christian friends made them acquainted with the Saviour of the world, and the New Testament, of which they had previously been quite ignorant. They were sent to us, because the friends there could not speak their language.

They had letters of recommendation to the Rev. — Crusé, of the Church Missionary Society, at Cairo ; and to the Bishop of Jerusalem. Mr. Crusé gave them a letter to Mr. Mühleisen, with whom they were to take up their abode last night ; but when I went this morning to Mr. Mühleisen in order to speak to them, I found that only one had arrived, the other being still at Gaza.

After some conversation, I introduced him to the Bishop, who requested me to commence a regular course of religious instruction with him, and to see if Mr. Meshullam could take the inquirer into his house, that I might begin with him next Monday. His name is David Ezra, he is twenty-six years of age.

Afterwards I went home, expecting to meet the

inquiring rabbies ; two of them soon came. We read several passages of Scripture together to strengthen our common faith. As I had received some cases from Tunis containing books, I was able to give them several tracts which they had not seen before. When speaking of the mystery of the Holy Trinity, I asked them whether they were aware that several passages of the Sohar speak thereof very plainly ? They replied in the negative, and asked to see them. I pointed out to them the following,

ת"ה רזא דרגין אינון וכל דרגא ודרגא בלחוד  
ו"א" ע"ג" דכלא חד ומתקשרי בחד ולא מתפרד  
:רא מן דא: "The mystery of Elohim is this: There are three degrees, and every one of the same subsists by itself, and yet all of them are one, and united together in one, nor can they be separated from one another." (Sohar Barshath Acheremoth, page 116; and also page 283, and page 124, where similar passages occur.) They copied the passages, and remained until evening prayer.

*June 19 (Lord's-day).*—Lord Castlereagh, his physician, the Rev. G. Fisk, and the Rev. H. M. Erskine, were present at Divine service.

*June 23.*—To-day I called on Rabbi Ishaiah, who is the chief rabbi of the German and Polish Jews, in addition to which he acts as Consul to several nations. When I entered the room I saw several Jews with the rabbi ; he begged me to sit down, and asked me whether I was a Jew or not ? I replied, "Sir, in the true sense of the word I am, but most likely not in the way you mean. I am a Jew, because I believe all God has revealed by his holy prophets, and in the Messiah whom he has sent ; for I find it revealed in God's Word, that the time of the Messiah's coming has passed, and that all that has been written respecting him has been fulfilled in Jesus ; and therefore I believe in him."

*Rabbi.* Let us turn the conversation into another channel, you have come to pay me a visit, therefore, I will not offend you.

I assured him that I should not be offended at any remarks which he might make.

He inquired after our Bishop, and stated his reasons for not having called upon him, and on leaving, he gave me a friendly message for him. I also visited a Jew who had arrived from Tunis, and afterwards went to the Talmudical schools and conversed with those present. I also renewed my acquaintance with Rabbi Zadook, whom I had known as an interesting and intelligent rabbi, when on the coast of Africa.

*June 27.*—This morning, two Jews from Tunis called upon me, with whom I had a long and interesting conversation. When they had left, Dr. Kiel, who has lately arrived, paid me a visit. He stated that he had for many years lived outwardly as a Gentile, because his practice had been amongst Gentiles, to whom he said nothing about his being a son of Abraham, for fear of awakening their prejudices against him; but finally, his conscience accused him, so that he could not continue any longer in that state. He, therefore, resolved upon coming, with his wife and daughter, to live and die in Jerusalem as a pious Jew. He had executed his purpose; but was, however, constrained to confess that he did not find that satisfaction in the Jewish religion which he had expected. This confession led to a serious conversation, during which I pointed out to him plainly, from Moses and the prophets, that Jesus must needs be the Messiah. I then gave him a copy of the “Old Paths,” in German, and several other suitable books, with an earnest entreaty to read them carefully; and may the blessing of God accompany this son of Abraham. In the evening I met, by appointment, two of the believing rabbies outside the gate. Their wives still seem to be the great obstacles in the way of their public confession of the faith.

*June 28.*—This morning early I went into the Jewish quarter, where I had some interesting conversation, at the shop of a bookseller, respecting the fast of Tischabeab, or the destruction of the temple.

## VISIT FROM A CARAITE.

*July 13.*—Nothing worthy of notice has occurred for the last three days. I continued to give regular instruction, and kept up my intercourse with the Jews. To-day I had a visit from the chief of the Caraites. We had a long conversation respecting true Christianity. He said that the religion of Jesus was good ; and he was sure that if idolatry had not been again introduced into the Churches, all the Caraites would have long ago embraced Christianity. I gave him a copy of the Hebrew Liturgy ; he read some pages and seemed much pleased with it, and asked leave to take it home with him. I also gave him a copy of the Tract No. 46. He wanted to see our Bishop, and I was sorry not to be able to comply with his request, as he was indisposed, but promised to introduce him at some future period.

I went into the Jewish quarter. Seeing a rabbi standing at the door of the synagogue, I spoke to him, and he freely entered into conversation. We read several passages together, referring to the sinfulness of man and the necessity of the propitiation. There were several other Jews present. I pointed out to them, Him who hath been exalted to the right hand of God to give repentance and forgiveness of sins to his people Israel. I then had a conversation with a Jewish chemist, who told me he wished to speak to me at my house, and sent his boy home with me in order that he might know where I lived.

## DISCUSSIONS WITH JEWS.

*July 14.*—In the morning I went to the Jewish quarter and visited several families ; I also called on the Syrian Bishop, with whom I had a long and interesting conversation respecting the doctrines of the Church of England ; and as he spoke Arabic, we were able to enter into the subject more fully than if we had been obliged to have had an interpreter.

In the afternoon I went to the German Jewish synagogue, where I found the whole congregation sitting on the floor, weeping over the destruction of the temple, and praying to God for their restoration. To-morrow was to have been the fast on account of the destruction of the temple, but as it is the Jewish Sabbath, it is postponed until next Sunday. The German Jews in this country, meet together in the synagogue the day before the fast, to pray and lament, which the Spanish Jews do not.

*July 20.*—In the morning I seated myself in a shop occupied by a Jew, with whom I had a long conversation in the presence of some other Jews. After I had reached home I was visited by a very interesting Jew, who has been in most parts of Europe. I conversed with him for about three hours, respecting the Gospel of Christ, as opposed to the oral law. He admitted that many of the doctrines of the latter were pernicious, and were not acted upon by the majority of the Jews of the present day. When I asked him, Why they were not publicly abrogated? He said, "It could not be done, until a man like Maimonides arose amongst them." Upon his leaving, I presented him with several books for his perusal.

*July 21.*—I went again to the Jewish shop and conversed with several Jews. They brought forward all the unfulfilled prophecies as objections against Christianity.

I endeavoured to point out to them Christ's first and second coming, reading to them all the passages which were fulfilled in Christ's first advent, and telling them that at his second and glorious coming, all shall be fulfilled that the prophets have foretold. They maintained that there were two Messiahs, the one the son of Ephraim, who is to be killed; the other, the Son of David, who is to reign for ever. One Jew pointed to Daniel viii. 14, and said, According to that, the Messiah was to come in two or three hundred years, reckoning from the Babylonish captivity. There was a



Jew from Algiers present, who said to me in French, "God alone knows the truth; we know nothing." I replied, "God has revealed his truth." I invited them to call on me.

*July 27.*—A rabbi called upon me, to whom I explained God's plan for our salvation. He told me there was a rabbi here from my native country, to whom he had spoken of me, and asked him to call on me, but he would not, because he considered it a sin to enter my house. I inquired where he was living, and purpose (D.V.) to call upon him.

*July 28.*—Called upon Ducat, who is unwell. I went into a Talmudical school, where several rabbies and students were present. Amongst them was an aged and infirm Jew. I endeavoured to draw his attention to eternity; whither, to all appearance, he was fast tending. He replied, "You are right, all the things of this world will soon be of no use to me, only the good things that I have done will be of any avail. I do as many good works as I am able, no poor pass my door without relief." I replied, "All your good deeds cannot save you. For the prophet says, 'We are all as an unclean thing, and all our righteousnesses are as filthy rags.'" (Isaiah lxiv.)

*Old Man.* If good works will not save me, what will?

*I.* In the law it is written, "It is the blood which maketh atonement for the soul;" "Without shedding of blood there is no remission of sin." This truth is also stated in the Talmud.

*Old Man.* Now that sacrifices have ceased, we must have some other atonement for our sins.

*I.* Have you ever read Isaiah liii.?

*Old Man.* I have.

*I.* Then you will remember that it is stated there that "He was wounded for our transgression, and bruised for our iniquities." The prophet speaks of the Messiah, "His blood, which was shed for us, cleanses us from all our sins."



We then read the chapter together, and by God's grace, I had a good opportunity of pointing out to him the way of salvation.

I next called upon my countryman, Mr. S——, but he was not at home. I also visited two Jewish families. I then went to the market-place, where I had an interesting conversation with several Jews. One said to me, "You say that the Messiah came during the second temple. Now this is quite impossible, for in the second temple they had not the holy oil of anointment, and the Messiah's name is the 'Anointed One.'" I replied, "I will show you that the Messiah has been anointed by God himself." I opened the Bible and read from Isaiah, chap. xi., "The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." And from chapter lxi., "The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the LORD, that he might be glorified." And from Psalm xlv., "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

*July 29.* — I called upon the Ducats, who are suffering from ophthalmia. I read and prayed with them. I then called upon Mr. S——, with whom I conversed for several hours. Though this rabbi was born in a Christian country, yet he had not a single correct idea of Christianity. In his opinion, the Christian religion

permitted every man to live and do as he pleased. I laid before him the principal doctrines of our holy religion, quoted several passages of the New Testament which he had never heard of before, because he had never read the New Testament. Our conversation now took a different turn. He said, "If Jesus is the Messiah, how is it that these predictions are not fulfilled?" He then quoted most of the unfulfilled prophecies. I pointed out to him, from the Scriptures, Christ's first coming to suffer and die for the salvation of mankind; then the second coming of Christ in glory, to establish his kingdom upon earth, from the rising of the sun unto the going down thereof. I made him understand that, like as in nature, everything goes step by step: first, the grain must be put into the ground, the sunshine and the showers combined make it spring up and grow by degrees till it yields the seed; even thus it is in the kingdom of grace. God promised to Abraham that his seed should inherit the land of promise, and yet there was at that moment not even the prospect of his having a descendant; and when, after many years, the son of promise was born, centuries passed away, until at last the seed of Abraham did actually possess the land. We parted as friends. To convince the understanding we may be able, but to convert man's heart to the truth, is the work of the ever-blessed Spirit. O, how my soul longs to see the glorious day of promise, when the Lord shall pour out his Spirit upon the house of Judah, and the inhabitants of Jerusalem, even the spirit of grace and supplication!

*July 30 (Jewish Sabbath).*—Called upon the Ducats, who are still unwell. I then went to the Jewish synagogue, and conversed with about ten Jews who were present respecting the salvation of their souls. There were several Talmudical students present who maintained the most absurd doctrines; such as that the extent of the Holy Land had been much greater before the destruction of the temple, but that since then it had decreased very much.

## A JEW PROHIBITED RECEIVING MEDICAL RELIEF.

*August 1.*—A Jew belonging to the sect of the Chasidim called on me to-day. I was astonished to find, in the course of conversation, that he had read the New Testament (a rare thing among the Chasidim), that he secretly believed in Christ, and that he was glad of the opportunity of speaking to me. He told me his history in the following words:—

“I was an opulent merchant and had settled at Constantinople. I had a malady which made an operation necessary, and having become acquainted with Mr. Gerstmann,\* he advised my going to England, where it might be done. I intended following his advice, but my wife and the Jews opposed it, fearing lest I should become a Christian. I was, however, determined to go, when suddenly one night my wife, together with the whole of my valuables, disappeared. I knew she had done this by the instigation of the other Jews. I thus lost all means of getting to England. However, I resolved to go to Jerusalem, where I have influential friends, with the hope that they would assist me in my project. On my arrival I went to Aaron Moshee, my uncle, the chief rabbi of the Chasidim, and told him my reasons for visiting the Holy City. He said, ‘You have no occasion for going to England. I will pray for you, and give you some written charms which you must carry about you, and this will cure you. In the meantime I will take care of you.’ But I had no faith in his prayer and charms, and applied to your kind physician, Dr. Macgowan, who gave me medicine, and promised to perform the operation. The moment, however, that Rabbi Aaron Moshee was informed that I had

\* Mr. Gerstmann (a believing son of Abraham) was a medical missionary, who was stationed, first at Jerusalem, and then at Constantinople, where he was called from time into eternity. He was the first to make known the deplorable condition of the Jews in Jerusalem to the Christian public, which induced them to establish a hospital and dispensary in the Holy City.

asked for medical advice, he withdrew his assistance from me, and I should have been starved, if Mr. Jacob and Mr. Ducat (both converts) had not assisted me."

#### THE CHASIDIM.

There are not many of the sect of the Chasidim here; perhaps about fifty. They have two small synagogues, the one in the house of Rabbi Aaron Moshee, the other in the house of Rabbi Israel. They are great fanatics, and believe in the most absurd things. Their chief, whom they call Zadeek (the Righteous), pretends to have communication with the angels of heaven, whom he can call to his assistance whenever he thinks proper. They consider, therefore, the Zadeek as a kind of supernatural being; whatever he says they do, and must do it, on pain of being excommunicated. A short time ago there arrived a Jewish carpenter belonging to this sect. Mr. Christian, the German carpenter of the Mission, offered to employ him, but the rabbi prohibited his accepting the offer, until at last he was obliged to leave the sect, and to join the congregation of the German Jews, in order to be able to work for and with a Christian.

*August 2.*—My eyes have, for the last few days, been much inflamed, so that I have been compelled to ask the advice of Dr. Macgowan, who has prescribed for me, and ordered me to keep within doors for several days.

*August 7.*—I am thankful to say my eyes are much better. Two of the believing rabbies called. They said, that they had now fixed the time when they intend leaving the Jewish community, whatever the consequence may be.

#### THE "UPPER POOL."—THE VALLEY OF REPHAIM.

*August 8.*—I went to visit the Bishop and his family, who have gone for a change of air to the Convent of the Cross. The way there, leads you past several interesting spots. As soon as you are outside the Jaffa

gate, you have to pass through the valley of Gihon, until you come to the Upper Pool. This pool is still in very good condition: it is about three hundred and eighteen feet long, a hundred and fifty broad, and twenty deep; but at present quite empty. From this pool the water was brought by an aqueduct to the Pool of Hezekiah, which is within the walls of the city, behind the residence of our Bishop. Remains of the aqueduct are still to be seen along the road from the pool to the gate. Very near the pool there is now a Mahometan burying-ground, and a large terebinth tree, under whose branches you may every evening see a number of Greek priests enjoying the fresh breeze, or, as it is called in this country, "smelling the air." King David, a short time before his death, commanded Zadok, the priest, and Nathan, the prophet, to anoint his son Solomon king over Israel, in this valley. Isaiah was commanded to go forth with his son Shear Jashub, to meet King Ahaz at the Upper Pool. Here it was that he foretold the birth of the Saviour—"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Here again it was that Rabshakeh, General of the King of Assyria, conferred with the ambassadors of King Hezekiah, and delivered his insulting message.

From this place the path ascends a rocky hill, from the summit of which you look down upon the once so fruitful Valley of Rephaim, where David twice defeated the army of the Philistines. (2 Sam. v.)

#### THE CONVENT OF THE CROSS.

You now turn to the left, and in a few minutes see before you the Convent of the Cross, which is situated in a deep dale between two mountains. You now descend a steep hill, and arrive at the entrance of the convent. It is surrounded by immense walls, looking more like a strong fortress than the peaceable habitation of friars; but these precautions are necessary in a country like this, where wars and



rumours of wars are not unfrequent. The convent takes its name from the tradition that it was from this spot that the tree was cut, from which our Saviour's cross was made. The spot where the tree is said to have stood is also pointed out: there is a large church built over it. The monks, four in number, are Georgians, and they profess the Greek religion. They say that the church was built by a Georgian Prince about 900 years ago. It might once have been very fine, but it is now much out of repair. When I inquired upon what authority they believed that it was from here the wood for our Saviour's cross was taken, they replied, "We do not know it for certain, but tradition affirms it to be so." The monks all behaved very courteously. In the evening I returned to the Holy City again.

#### INQUIRERS FROM CONSTANTINOPLE.

*August 10.*—This day two Jews called upon me, and stated that they had heard at Constantinople of the baptism of Ducat and his family, and that, therefore, three of them had resolved to proceed to Jerusalem to inquire into the truth of Christianity; that one was staying at Beyrout until they could let him know whether they could receive instruction here. One of them knew Mr. Schaufler, of Constantinople, about five years ago. He had given him a New Testament, and some other books. I then called upon several Jews, whom I invited to call upon me.

#### JEWISH EXPECTATION OF THE MESSIAH.

I then had a conversation with a learned rabbi respecting the second coming of the Messiah. I told him that in 1840, nearly the whole body of Jews expected the deliverer, and that many Jews in Tunis told me that if he did not come that year, they would allow me to cut off their heads. He replied, "It is true according to the Sohar, the Messiah might have come in 1840, but there is nothing certain." When I asked him, "Why almost all the eminent Jewish writers had



fixed a time for his coming, viz. :—Abarbanel in 5263, or 5294; Rabbino Sada Hai Gaon, Rabbi Solomon Jarchi, Rabbi Lewes, son of Gerson, Rabbi Abraham Hanasi Rambam, and Rabbino Bechai, all fixed the time, 5480?" he answered, "These great men knew well that they could not speak with certainty of Messiah's coming, but they did so in order to comfort the people, making them hope that Messiah would soon come. If they had not done so, if they had said, Messiah does not come for a long time, that more than 1,800 years must elapse after the destruction of the temple, then most of the Jews would have left their religion, but they confirmed them in their faith by making them believe the Messiah was soon to come: but in reality no one knows the time."

*August 11.*—Myself, together with Mrs. Ewald, visited several Jewish families, by whom we were most kindly received.

*August 12.*—Our Bishop came to town. I introduced the two inquirers to him. Mr. Tartakover arrived to-day from London, and brought letters from our dear friends in England to each of us. May this addition to the Mission prove a blessing!

#### RABBI ISRAEL'S PRINTING-PRESS.

*August 13.*—I called upon Rabbi Israel, whom I had previously seen several times. He belongs to the Chasidim, and has in his house a small synagogue, where some of that sect meet for prayers. This Rabbi Israel is a very ingenious man. He has lately established a printing-office here, where he has two presses, and employs eighteen men; but the most remarkable thing is, that almost everything belonging to it has been made here, under Rabbi Israel's direction; the types were cast by himself; and although his establishment is yet in its infancy, he has printed several Jewish books.

## GENERAL INTERCOURSE WITH JEWS.

*August 16.* — I visited several Jewish families to-day. In one most miserable hovel, where several Jews live together, I found two men, and a boy of about nine years old. During the conversation, I said to the father of the child, "You ought to send him to school." He said he would do so with pleasure, if there were a school here where he could learn anything. I told him we were going to establish one, and asked him to send his child, which he promised to do.

I went into another house, where I found two rabbies reading the Talmud, with whom I had a long conversation. They tried to maintain that without the Talmud, the Bible was a sealed book; that we are to understand all the passages in the Bible, where God commands us to read, study, and meditate on his Word, as referring to the Talmud; for, as the Bible can be learned by heart in a very short time, God could not have meant that little book, but the Talmud, which, if a man studies during the whole of his life, he cannot fully comprehend. I said, then in truth has come upon you what the Prophet Isaiah threatens in the sixth chapter, "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." I had a long argument with them. When, O Lord! wilt thou take away the veil with which the Talmud has covered the heart of the remnant of thy people!

*August 17.*—I had a visit from an interesting rabbi to-day; he has been with me several times before: may the Lord open his eyes to the truth!

*August 19.*—Mr. A., the remaining one of the three Jews whom I mentioned as having come from Constantinople for the purpose of receiving Christian instruction here, arrived from Beyrout. The Chief

Rabbi of the Ashkenazim, had, however, been informed of their design; and as soon as Mr. A. arrived, he invited him to stay at his house, and implored him not to come in contact with us. He accordingly accepted the invitation. Mr. I., one of the inquirers, called; he wishes to be instructed and learn a trade, in which I trust we shall be able to assist him.

#### THE KARAITES.

*August 20.*—This being the Jewish Sabbath, I went to several of the synagogues, and then called upon Rabbi Abraham Halevi, the Chief of the Karaites. I had not seen him for some time. We had a long discourse respecting the sect of which he is chief, and the difference between them and the Rabbinical Jews. The Karaites use circumcision, because they are commanded to do so in the law. They do not wear the fringes, as the Rabbinists do, except at morning prayer, when they put on the talith, which is made of cotton with four fringes. The fringes of the Karaites also differ widely in the number of the threads from those used by the Rabbinical Jews; the latter make theirs of eight, the former of thirty-two, because it is written, “Speak unto the children of Israel, and bid them that they make their fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them.” (Numbers xv. 38, 39.) Now, the Karaites say, that all the commandments of God are contained in the five books of Moses, which begin with ב (*Beth*), and end with ל (*Lamed*), hence ל"ב which is thirty-two. When we look upon these thirty-two fringes we remember the whole law, sixteen of the threads of the fringes are of white silk, and sixteen of blue silk, for they say תכלת (*Techelith*), means blue. The Rabbinists make their fringes of white wool; they say

תכלה (*Techelith*), was a colour, which was made of the blood of a fish which appeared only once in seventy years, but since the destruction of the temple the fish, which is called chilazon, entirely disappeared, and they have therefore now no תכלה (*Techelith*). The Karaites have no מזוזה (*Mezuzah*), on the doors of their houses, like the Rabbinists, but on the doors of their synagogues. Their שחיטה (*Shechitah*), or the manner in which they kill their animals, is also very different from that of the Rabbinists. The Karaites will not eat meat killed by the Rabbinists, nor the latter what is slaughtered by the Karaites. The Rabbinists give the animal three blows with the knife, but the Karaites only give one and a half, besides which they have no בדיקה (*Bedikah*), or examination of the interior of the animal. The Feasts of the New Year and of Pentecost last only one day among the Karaites, while among the Rabbinical Jews they last two. They have no הושענה רבה (*Hosanna Rabba*), and no חנוכה, Feast of Dedication; the former is kept very sacred by the Rabbinical Jews; it is the seventh day of the Feast of Tabernacles, on which they offer up prayers for the forgiveness of sins, for prosperity, and for health; the word הושענה, Hosanna, occurs many times throughout the prayers, therefore, they call it הושענה רבה, or the great Hosanna, or the day of great help, assistance, or salvation; they sit up the whole of the night, reading portions of the Scriptures, prayers, and other books, viz., the whole of the fourth book of Moses, the whole of the Psalms, and portions of the Sohar, &c. The Feast of Dedication lasts eight days among the Rabbinical Jews. The Karaites do not keep either of these feasts. They have four fasts in the year, the 7th and 10th of Ab, 10th of Tebeth, and the Day of Atonement. They do not blow the trumpet on New Year's-day during prayer, like the Rabbinical Jews, who say that Satan is on that day particularly accusing them before God, they therefore blow a trumpet made of a ram's

horn, the sound of which makes Satan so confused that he does not know what he says. Dr. Jost is misinformed when he says, in his "History of the Jews," the Karaites keep \*חלה and פדיון הבן, and that their sons drink no wine or eat any meat until they are seven years old. This is not the case. They have ten articles of faith, which are as follows :—

1 שכל זה המציאות הגשמי והרוחני ר"ל הגלגלים  
וכל אשר בהם נבראו :

"All things which exist were created."

2 שיש להם בורא ולא ברא עצמו :

"They did not create themselves, but were created."

\* חלה, *Cake*. This is one of the three precepts which, according to the oral law, every Jewish female is obliged to observe. As often as she breaks bread, she is to take a piece of the dough, which she is to throw into the fire, to be burned as an offering.

† פדיון הבן, *the redeeming of the first-born*. Every first-born male, who is not of the tribe of Levi, must be redeemed; which is done in the following manner:—A son of Aaron, who is considered as a priest, is invited by the father to accept the redemption of his son. When the priest appears, the child is brought before him, and he asks, is this the first-born of his mother? The father replies in the affirmative, and then takes a sum of money which he gives into the hand of the priest, and says, "Blessed art thou, O Lord God, King of the universe, that thou hast sanctified us by thy commandments, and enjoined upon us the redemption of our sons. Blessed art thou, O Lord God, King of the universe, that thou hast kept us alive, and brought us to the present time!" The priest, having the redemption-money in his hand, passes it over the head of the child, and says, "This is instead of this; this is in exchange for this; this excuses this. May this son enter into life, be brought up according to the law, and in the fear of God. May it please the Lord, who has caused him to be redeemed, to grant that he may enter into the ways of the law, and to grow up into manhood, and to good works." The priest then puts his hand upon him, and says, "The Lord make thee as Ephraim and Manasseh; the Lord bless thee and keep thee: the Lord lift up the light of his countenance upon thee, and give thee peace. May he add long life and peace unto thee, and preserve thee from all evil. Yea, he will preserve thy soul!"

3 שאין לא ית" דמות והוא אדה מכל צד :

"God is one, and has no form, no likeness ; none is like unto him."

4 כי הוא שלח משה רבנו ע"ה :

"God has sent Moses, our Master."

5 כי הוא י"ת שלח ע"י משה רבנו ע"ה תרתו

התמימה :

"God has given unto us by Moses his perfect law."

6 לדעת המאמין לשון תורתנו ופרושה ר"ל המקרא

והפרוש :

"It is necessary that each believer should know the language and the meaning of the law ; i. e., that he should know how to read the same, and the interpretation of it."

[From the explanation of this article, it would appear that the Karaites believe that God gave the law to Moses, written in the same way as we have it now, with the accents and the vowels ; and in order to understand the meaning of the Bible, the study of grammar and of logic is recommended.]

7 כי הוא ית" נבא שאר הנביאים :

"That God has inspired the rest of the prophets."

8 שהש"י יחיה בני אדם ביום הדין :

"God shall raise the dead at the day of judgment."

9 שהש"י נוהן לאיש כדרכיו וכפי מעלליו :

"God shall reward each man according to his deeds."

10 שהש"י לא מאס לאנשי הגלות אמנם הם תחת

יסורי השם וראוי להם לקוות ישועתו על ידי

משיח בן דוד :

"God does not cast away the men of the captivity, though they are under his chastisement, yet they must hope for his help through the Messiah the Son of David."



In the explanation of this article it is said that the Messiah will certainly appear at the end of 6000 years after the creation, perhaps before.

The Karaites are very much detested by the Rabbinical Jews, who consider them worse than the Gentiles, particularly in this country. But it appears that elsewhere this enmity is fast passing away, for I have seen a printed correspondence between the chiefs of the Karaites in Russia, and some of the chief Rabbinical Jews of Berlin, Vienna, and other places.

#### THE CHASIDIM.

*Sept. 26.*—A Jew belonging to the sect of the Chasidim has called upon me several times. This sect are great advocates of the doctrine of transmigration. He tried to prove this doctrine from the following passage :—"Lo, all these things worketh God twice and thrice with man, to bring back his soul from the pit, to be enlightened with the light of the living." (Job xxxiii. 29, 30.) He said, that God permitted the soul to enter the bodies of three men or animals, and to be purified ; if, however, it is not corrected by this, it is destroyed. This sect, though small in number at Jerusalem, form a distinct body. They do not receive any money from the collection made from other countries for the generality of the Jews here, but are maintained by their friends, who reside chiefly in the Austrian dominions. They study the Sohar and other cabalistic books, more than the Talmud. Their chief rabbi here is Moses Ben Aaron, they occupy themselves in writing charms, in which they place great confidence. The following is one of them. When they wish to discover any secret, they conjure the angels to appear before them in the following manner ;—Three days before the new moon, they abstain from all strong drink, they go before sunrise to the baths ; they then take two white turtle doves and kill them with a two-edged knife, made of copper, each dove is killed by

one edge, the inside is taken out and washed in water ; some old wine, with incense and honey, is then laid upon them ; they are then cut in pieces, and before daybreak laid upon burning coals. The conjuror himself is dressed in clean white linen clothes, he stands before the burning coals, and whilst the smoke is ascending, he mentions the names of those angels who minister during that month : this he does three times. On the third day he gathers the ashes together, places them in the middle of the room, lays himself upon them, and sleeps. He is then certain that the angels will come and reveal to him what he desires.

The following prayer, written on parchment, and worn on the left side, is the charm for prosperity in business :—“ May it please thee, O Lord God of Israel, to give charge to the following angels to go into the house of N——, the son of N——, to go with him, and to make him prosper in all his undertakings, by day or by night, at home or abroad ; in thy name, in thy holy zeal make prosperous N——, the son of N——. Amen, Selah.”

By writing such and similar charms, the Chasidim have procured a great name for themselves. They pretend to know the number of angels, with their names, their various occupations, and services, and how to make them appear before them whenever they wish.

Who does not pity this benighted sect, who put their trust in falsehood ? What Christian can hear of their gross superstition, and not exclaim, “ Lord, have mercy upon them !”

#### MANNER OF CELEBRATION OF THE NEW YEAR AND THE DAY OF ATONEMENT.

During this month the Jews have celebrated their most solemn feasts—viz., their New Year, the Day of Atonement, and the Feast of Tabernacles. Perhaps it may be well to mention in what manner the Jews of this country solemnize their feasts.

Thirty days before the New Year, are set apart by

the Jewish congregation as days of humiliation, during which they rise three hours before daybreak, resort to their synagogues, and pray for forgiveness of sins until sunrise. These thirty days are called by them "Seli-choth's days," or days of forgiveness. The day before the New Year they fast, and every one appears before three chosen rabbies, who sit the whole day for the purpose of receiving them. They address this tribunal in the following manner :—"Listen, O ye our teachers and chosen judges, to my confession !" Then they say, they repent of all the vows which they have vowed and not performed : "I repent of all oaths which I have taken upon myself, and of all other sins which I may have committed during the past year : and I beg for absolution." Upon which the rabbies pronounce the absolution. They then address another assembly of chosen rabbies, consisting of ten men, in the following words :—"Hear, O ye teachers, the words of our mouths ! Do you not know, that from the time God created Adam, there was also the evil figment, who is Satan, who is the angel of death, who deceived our first parents with smooth hands to eat of the forbidden fruit, for which transgression death was their punishment, and that of their posterity, until the time of the Messiah ? From that time until now, Satan has continued to deceive man, to seduce him to transgress the commandments of God, and to lead him away from the Most High ; in particular he tempts man to forget God at the approach of death. Knowing this, I appear before you to be witnesses that I offer up myself to God, body, soul, and spirit, from now until after my death !" The tribunal then reply, that they receive his offering in the name of God.

After the conclusion of this ceremony, they assemble together in private houses, or in the synagogues, that they may each receive forty stripes, save one, which is done in the following manner :—They say to one another, "Behold, I am ready to receive the stripes I have deserved !" They stretch themselves on the

ground, and say, "May it please thee, O Lord God, to accept this punishment which I inflict upon myself, instead of the four kinds of death which I have deserved, and pardon and forgive all the sins which I have committed; do it for thy mercy's sake, and look favourably upon thy servant, the son of thy handmaid, though I have sinned and have transgressed, and have done wickedly in thy sight: yet I am one of the sons of Abraham, Isaac, and Jacob!" Having said this, he receives thirty-nine stripes from his neighbour, who, whilst beating him, says, "My son, do not despise the chastening of the Lord; for whom the Lord loveth he chasteneth." Then the one who has been beaten repeats the operation on his neighbour, and so on, until the whole congregation have received thirty-nine stripes. Afterwards, they make a public confession of sins. Then they leave the synagogue, and go to the burying-ground, where they address the dead and pray for them and for themselves. A little before sunset they resort to their synagogues to pray. This feast lasts ten days, during which they incessantly pray to God, and in particular, that their names may be written in his book for good. They have a belief that on New Year's-day, God writes in a book all that shall happen to each Israelite during the year.

On the evening of the first day of the feast they gather together before wells and cisterns, confess their sins, and say, "Who is like unto our God, who pardons the sins of the remnant of his people? His wrath does not endure for ever: he delighteth in mercy. He will return and have mercy upon us, take away our sins, and commit them to the deep. He gave his truth to Jacob, his grace to Abraham!" They stroke their dress three times, as a sign that God has cast their sins into the sea.

The ten days which intervene between the New Year's-day and the Day of Atonement are called days of repentance. They believe that if they truly repent during this time, though an evil sentence may have

been written in the book by God on the New Year's-day, it will be cancelled. They pray twice during these days, that God will prevent their soul from entering any animal or bird, or into the body of a Jew. (We thus see that the belief in transmigration is general amongst the Jews.)

The day which closes the days of repentance is the Day, or the eve of the Day of Atonement. They go to the baths, visit the burying-places, receive thirty-nine stripes, as on the day before the New Year, and again, before sunset, they enter the synagogue to pray. On the Day of Atonement itself they remain the whole day in their synagogues, praying and weeping before God. I visited on that day most of the synagogues here, in company with the Rev. J. Roland. I could have wept with my benighted brethren over their sins. Why does God not hear the prayers of Israel for deliverance, which they have now offered up for nearly 1800 years? Why is it as if the heavens were of iron before them? Why do not their cries for the coming of the Messiah penetrate the Holy of holies? It can only be because they do not address God in the name of Him who is the only Mediator between God and man. In vain do they plead the merits of Abraham, Isaac, and Jacob, of Joseph and Moses, of David and Solomon, Daniel and Phineas! God has hitherto turned a deaf ear to their prayers, but he will hear them when they shall plead the merits of Him whom their fathers have pierced, and whom they still reject.

The local government has placed guards before the synagogues of the Spanish Jews to prevent any one from disturbing them at their devotions. They believe that on the evening of the Day of Atonement, the sentence pronounced against them on the New Year's-day, whether good or bad, if not cancelled during the days of repentance, is sealed, and is then irrevocable.

After this great and solemn day is over, they consider themselves as new born, having, according to their belief, received pardon for all their sins.

## THE FEAST OF TABERNACLES.

They now commence building their tabernacles, which, however, in the Holy City come far short of those I have seen on the Continent of Europe. As this feast is celebrated in the same manner as among the Jews in Europe, I shall pass on and only notice the last day, which is called Simchath Torah, or the Joy of the Law.

It is known that the five books of Moses are divided into fifty-four portions. Every Saturday one of these portions is read; and on the Saturday before Simchath Torah they finish it. They rejoice on that day in particular, that they have been permitted to read through the whole book of the law.

I went on that day, together with some friends, into the synagogue, and we found the Jews dancing around the reading-desk, with the roll of the five books of Moses in their arms, singing and clapping their hands as they went. He who could jump the longest, and sing the highest, considers himself the most meritorious. The chief chanter in the Polish synagogue had entirely lost his voice. In the Spanish synagogues they were rejoicing in the manner just described, not only all the day, but nearly all the night.

## FRIENDLY INTERCOURSE WITH THE JEWS.

During the Feast of Tabernacles I visited, in company with Mrs. Ewald, nearly 150 Jewish families. We were everywhere kindly received; and, whenever an opportunity offered, I endeavoured to direct their minds to the Saviour of the world.

I am thankful to state, that I am on a very friendly footing with many Jews of the Holy City. I have now two Israelites under instruction, who promise well. Our Bishop intends holding a confirmation next Sunday week, for which I have to prepare three candidates.



## SPIRIT OF INQUIRY SPREADING AMONG THE JEWS.

There is a secret commotion towards Christianity among numbers of Jews; and I trust we are not far distant from seeing greater things in this place.

There has been a great influx of Jews lately. Forty-six arrived not long since from the Austrian dominions. Since the conclusion of the festivals I have had many visits from Jews.

The heat has been very trying this month, and is still so. One of my children had an attack of the fever of the country, which confined him to his bed for a fortnight. Dr. Macgowan attended him. I am thankful to state, the Lord blessed the means applied, and he is quite recovered. As to myself, I am happy to state that I have passed the first summer in the Holy City with little inconvenience to my general health, except that my eyes have suffered; but I trust as winter is now approaching they will get better, and that the Lord will permit me to continue in this sphere of labour, which is daily becoming more interesting.

## ATTACK OF FEVER.

We do not know what a day may bring forth. I have just mentioned that I had passed the first summer in the Holy City without any inconvenience to my general health; but scarcely had this been noted in my Journal, before I was visited by a very severe attack of the fever of this country, which confined me to my bed for sixteen days, and to my room for twenty-one. I am now convalescent, but feel still very weak. I am, however, happy to say, that I am gaining strength every day. I believe, next to God, I owe my recovery to the kind attention of Dr. Macgowan, for I was considered dangerously ill. But the Lord had mercy upon me. I trust that this visitation has been blessed to my soul.

## THE THREE INQUIRING RABBIES.

*Oct.* — The three rabbies called on me at the beginning of this month, to inform me that they had resolved upon going with their families to Jaffa, where they could speak to them undisturbed, of their conviction respecting Christianity ; that their wives were willing to go with them, and that they had arranged to leave early on the morning of the 5th.

I was greatly surprised by their coming on that day, before day-break, knocking at my door, and begging to be admitted. When I inquired why they called so early, they said, that the chief rabbies suspected them of being favourably inclined to Christianity, and when they heard that they were going to Jaffa with their families, they had sent for their wives, and said to them, “If you go to Jaffa, there is a vessel ready to take you all to England, where you will be obliged to become Christians, and then your husbands will send you away ;” and so now our wives refuse to go to Jaffa ; and we are also informed by a friend, that the chief rabbies intend to send us as prisoners to Russia—we being natives of Russia. I told them to remain in my house, and immediately went to our Bishop to acquaint him with what had happened ; and then went to the house of Rabbi Eliezer, to tell his wife that her husband, and the two other rabbies were at my house ; that their husbands had not run away from them, but from the tyranny of the chief rabbies ; and that, if they wished to see them, they might do so at any hour.

The room was immediately crowded by the principal Jews of the German congregation, who all inquired whether they might go and see the three rabbies, to which I replied in the affirmative.

Whilst conversing there, a most ridiculous scene presented itself, which illustrated the gross superstition of the Jews in this country. Rabbi Salman, a chief

rabbi, entered the room, and saw a piece of carpet on the floor on which were forms of crosses. He immediately screamed out, "Why have you those unfortunate signs in your house? Instantly remove the carpet." But he did not wait until others did it, but pushed it himself outside the door.

I then went home, followed by an immense crowd of Jews.

Our Bishop, Mr. Nicolayson, Mr. Calman, and Mr. Tartakover, also soon arrived at my house. When the Jews who had followed me were seated, Rabbi Moses, the maggeed, or preacher, said to the three rabbies, "Why have you left us?" One of them took the Old Testament in his hand, and said, "Through this blessed book, we have been brought to the knowledge that the Redeemer of the world promised to our forefathers, has appeared long ago, and that Jesus is that Redeemer; in whom we believe, and through whom we hope to be saved. If you can prove to us from this book that we are wrong, we are willing to go with you." But the Jews replied, "Here we do not enter into any conversation; you must first come home." This they declined doing. Then all the Jews left; but soon after the wives, and children, and relatives of the converts came, and wept bitterly, entreating them, by all that was dear to them, to return. It was a most heart-rending scene; but they also were obliged to go, without effecting what they desired. Several secret inquirers called upon the rabbies to encourage them.

A few days after this had happened, I fell seriously ill; and during my illness all three returned home to their families.

*Nov. 30, 1842.*—It is with thankfulness to Almighty God that I have been able to resume this month, my regular missionary labours, of which I shall now give a general outline.

## PARTICULARS OF THE THREE RABBIES.

In consequence of the important events of last month, I found the Jewish-German population of this place, when I again visited them, in great consternation. Rabbi Benjamin had been sick for some weeks, and has since divorced his wife, who refused to live with him. Rabbi Abraham's wife objected also at first to live with her husband, but the rabbies reconciled her again to him, after having, it is said, faithfully promised to remain a Jew. This also was the case with Rabbi Eliezer's wife.

They have been forbidden, under pain of excommunication, to have any intercourse with us, consequently they do not come near us, and we also consider it prudent not to go near them. If the Lord has begun a good work in them, all Rabbinical threatenings have no power.

I once met Rabbi Abraham; he was very pale; he looked at me, but did not speak.

## STEPS TAKEN BY THE JEWS FOR THE SUPPRESSION OF INQUIRY.

The three rabbies were also compelled, under pain of excommunication, to mention the names of all those Jews who were secretly holding the same views as themselves. The secret believers, twenty-six in number, were all called one by one, and prohibited from coming to us. But it is evident that their prohibition and threatenings are of no avail, for we were informed of this transaction, I believe, the very same day on which it took place. The three rabbies are also prohibited from speaking to each other. A few days ago the messenger, who is yearly sent to various parts of the world to collect money for the Jews residing here, arrived, and soon after the money was distributed; but thirty-six of the congregation, who are suspected of visiting the missionaries, have been

threatened with losing their portion if they ever venture to visit us ; besides, they have been obliged to write bills from 500 to 10,000 piastres, which they are to pay if they are found out calling on us ; of this fact we were also soon informed.

#### REMONSTRANCE WITH THE CHIEF RABBIES.

I thought this such outrageous cruelty that I could not refrain from calling on the chief rabbies, Rabbi Isaiah, Rabbi Nathan, Rabbi Moses, and Rabbi Aariah, who were assembled at the house of Rabbi David, the son of (the late) Rabbi Herschell of London. I had first, another question to lay before the rabbies ; when that was decided, I said that I had been informed that they had obliged thirty-six Jews to give them bills for different sums, from 500 to 10,000 piastres, which they were to pay if found speaking to any one attached to the Mission, and I asked whether this was the case ? As they did not deny it, I said that the English Government was anxious that the Jews in the Ottoman empire should not be unjustly dealt with, and that I was sure that it would make no difference whether the oppression proceeded from Turk or Jew ; and I could, therefore, tell them beforehand, that if those Jews did speak to us, they could not compel them to pay the money which had thus been extorted from them. I showed them how vain their threatenings were, from the fact that we had been already informed of their nefarious dealings with their brethren. Rabbi David said, that from the first he had disapproved of this method, stating that those who wished to become Christians would find an opportunity of doing so, even if they were locked up in the deepest dungeon, and he would not believe that these three rabbies were Jews, even if they remained ten years among the Jews. Rabbi I., however, who is a very passionate man, did not answer so quietly. However, after some conversation he became calmer, and we parted peaceably.

On my return home from the rabbies I met two

Jewish women, who stopped and looked at me, and said, "Behold, he is going about again!" a report having been spread about that I had fallen sick in consequence of having allured the three rabbies to my house, and it was assured that I was beyond recovery.

Under the present circumstances I have not many calls from German Jews; and those who come, do it very cautiously. The Spanish Jews, however, seem to take no notice whatever of these transactions: they speak as freely to me as ever, both in their houses and in their synagogues. Perhaps their chief rabbies put them under no restriction, because they can prevent any of their community, who are all natives and stand all under their authority, from becoming Christians, as we unfortunately cannot offer protection to those who might be inclined to come out from Jewish darkness to the glorious light of the Gospel. In fact, only a few days ago, a Spanish Jew came to my house, sent by Mr. Bergheim, to whom he applied first, wishing to become a Christian. He told me his reason for wishing to leave the Jewish errors, but I could not receive him, and it was with much difficulty that I persuaded him to return home. He could not understand why I should instruct German Jews in Christianity and not him; but as his Lordship had gone to Jaffa for change of air, I could not ask his advice, and told the Jew to call again after the Bishop had returned.

I have had opportunities of circulating some copies of the Scriptures, and some tracts, chiefly amongst the Spanish Jews.

#### INSTRUCTION OF INQUIRERS.

I have continued to give instruction to the three candidates for baptism mentioned before, that is, to John Daniel, Simeon, and Alter; all three foreign Jews, over whom the rabbies have no control. I am happy to say that all three promise well; the two latter, in particular, are intelligent young men, who



not only listen with attention to the instruction they receive, but also search diligently the Scriptures in order to see whether things are as we state ; and I trust the Lord has opened their eyes and their hearts to see the truth as it is in Him who came to save a ruined world. They also regularly attend our place of worship. These three candidates employ my time every day from nine until twelve o'clock.

#### AVERTED CONVERSION OF A GENTILE TO JUDAISM.

It has again pleased the Lord to make me an instrument in his hand for preventing a deluded Christian from becoming a Jew. This poor benighted young man has been for many years in this country ; he is by profession a shoemaker, was a great deal among the Jews, and thus imbibed all their notions, until he at last resolved to become a Jew. In fact, two years ago he went to Safet, with a firm determination of joining the Jewish congregation there ; he was received by the Jews, and everything was soon prepared to admit him in the usual manner to the synagogue ; but when he saw the knife, his courage failed him, and he ran off, still, however, cleaving to them. A short time ago he arrived here. Mr. Ducat saw him, and took him to his house, and endeavoured to prevail upon him to give up his Jewish notions ; he also came once to our German service. But he soon relapsed. About a fortnight ago I called upon him at Ducat's house, and when I asked him how he was, he replied, " I am determined to become a Jew." I reasoned with him for several hours, and he argued exactly as every unbelieving Jew does ; but still the Lord gave me grace to speak so that he shed tears. He said he was afraid it was too late for him to return ; he had already blasphemed Christ amongst the Jews. I told him that it was never too late to repent, and I begged him to call on me the following morning, which he did. I then showed him what he would be obliged to believe if he became a Jew. I also pointed out to him the difference between

real Christianity and Judaism. I gave him the "Old Paths" in German, in order that he might see what modern Judaism was. He called the following day to converse with me, and continued to do so for several days. At last he told me he hoped God would pardon him his past sins, and that from henceforth he would endeavour to lead a new life. He has now settled here, and is working in his profession. I pray to the Lord for this misguided young man, that he may be kept in the right way.

#### BAPTISM OF MR. WEINKAUFF.

In the year 1834, whilst at Tunis, two Jewish rabbies, who had had some disputes, called upon me to settle their differences. I succeeded in doing so, and spoke seriously to both, pointing out to them the way of salvation. What I said made a deep impression upon the one whose name was Michael Weinkauff; who frequently called upon me afterwards to hear more about the truth. Settling at Nabal, in the neighbourhood of Tunis, as a merchant, his business often brought him to Tunis, when he always called upon me to be farther instructed in the way of life. He continued in this state of inquiry for some years, when it pleased God to open his heart and mind fully, and he became convinced that Christianity was true. He communicated his conviction to his wife and family, for whose use I gave him suitable books and tracts; and, as it pleased the Lord to bring them also to the knowledge of Christ Jesus, it was arranged that Weinkauff and his family should be baptized at Tunis, at Christmas, 1838; Weinkauff purposing to come to Tunis with all his family several months before Christmas, in order to prepare for that holy rite. But, when he was about to move from his place of residence, the rainy season was setting in very heavily, which made the roads impassable. He therefore postponed his coming to Tunis until the spring.

One day during the winter, an Arab woman called

upon him to pawn some jewellery, which he took. It afterwards appeared that this Arab woman had borrowed the jewellery from some of her friends. When she was asked to return them, she said that they had been stolen from her. She went to Weinkauff, begging him, if he were asked who pawned the jewels, to say that her slave (a black woman) had done so. Weinkauff replied, "You know that it is against the laws of the country to take anything in pledge from slaves; I cannot, therefore, comply with your wishes." She said, "If you do not, you shall suffer for it." It being proved that she had pawned them herself, she was imprisoned.

A few days after, Weinkauff went on business to Tunis. On the first night of his absence, five relatives of the Arab woman entered the house, killed his wife, who was pregnant; his daughter, a girl of fifteen years; a boy of two years and a-half; and a babe of nine months old.

Having committed that horrid and unheard-of crime, they took everything and left. In the morning the neighbours entered the house, and found the whole of the wretched family dead in their blood. Poor unfortunate Weinkauff was on his way home when the melancholy news was brought to him. What the poor man must have felt when he saw his wife and children in such a condition cannot be described. A report was immediately made to the Bey. The dead bodies were brought to Tunis, where they were examined by the authorities, in the presence of the Austrian Consul, under whose protection the unfortunate Weinkauff was. As soon as I heard of that melancholy event, I hastened to the Jewish burying-ground. O merciful Father in heaven! what a scene! May I never be called upon to see such another! Poor Weinkauff, almost senseless, kept upright by two Jews, before him his murdered family! The Jews sung Psalms, read prayers, and were digging the graves. I went to the poor man, and spoke a few words to him, but,

under such circumstances, one feels how poor language is, one cannot find words to express the emotions of the heart. What I felt on that day is not in my power to describe. After the murdered family were put in the silent tomb, I walked home meditating on the mysterious ways of Providence: "Why was this family cut off in such a horrid manner? Why were they not spared till they received the Sacrament of holy baptism?" The ways of our God are past finding out!

I visited the unhappy man on the following day, being anxious to know his state of mind, but there were so many Jews present, that I would not speak to him. His property stolen amounted to 300*l.* English money. The Bey sent 250 men to Nabal, with the Governor of the place, to find out the perpetrators; four were imprisoned, one who began to confess was poisoned by his own relation for fear of a full discovery; but he made a full confession before he died. Three men and a woman were put in prison, and brought to Tunis. Poor Weinkauff has since assured me that his wife and eldest daughter believed in the Lord Jesus, and we may therefore hope that their souls are entered into the paradise of God. He told me that they had often said to him, "O, that we were already at Tunis to receive holy baptism." He first thought of bringing them to the Protestant burying-ground, but was afraid that I could not accept them, because they were not yet baptized, and then the Jews might have refused to take them. I tranquillized him on that point, and begged him not to make himself more unhappy, but to bear patiently with Job the severe chastisement of God.

Through the interference of the Austrian Consul, Weinkauff recovered the property. I took him under instruction; but, as his own life would have been in jeopardy if he had remained in Tunis, I advised him to go to England, which he did, taking at the same time, charge of two Jewish boys who were given

to me by their parents to be brought up in our Society's School in London.

He did not remain long in England, but went to Jerusalem, to be baptized in the city of his forefathers. But Mr. Nicolayson being absent, after waiting a short time he proceeded to Egypt ; but as soon as he heard that the Bishop had arrived, he returned to Jerusalem, and was baptized on the 6th of November, 1842, by our Bishop in our temporary chapel. Dr. Macgowan and myself stood as godfathers, and Mrs. Ewald as godmother. Mr. Weinkauff arrived here at the time that the three rabbies were at my house. You may imagine how agreeably surprised I was to see this son of Abraham again under my roof, whom I had instructed four years ago in our holy religion, and of whom I had every reason to believe that the truth of the Gospel had penetrated his heart.

It may not be uninteresting to give in this place an outline of the remainder of his history. After his baptism he went to Egypt, and upon his return was confirmed. His business required him to go but once more to Egypt, after which he intended to settle permanently in the Holy City ; but he was prevented from executing his purpose, for while upon his journey, he was taken ill at Damiette, in Egypt, and ten days afterwards he died peaceably in the Lord.

A new Pasha arrived on the 4th inst. Our Consul, Mr. Young, introduced the Bishop, Mr. Nicolayson, Mr. Tartakover, and myself, to his Excellency ; the reception was very satisfactory.

#### ATTENTION EXCITED THROUGHOUT THE COUNTRY BY MISSIONARY EFFORTS.

The late occurrence about the three rabbies has already been spread throughout the Holy Land. On the 25th inst. a deputation from the Jews of Tiberias arrived, to inquire whether the report they had heard was true, viz., that fourteen rabbies of Jerusalem had embraced Christianity. The Jews of this

place are very much exasperated on that account, and do all in their power to avoid coming in contact with us, and have removed all the books which they had previously received through the Mission, in order that they might not be suspected. A few days since, Jacob, one of our converts, while passing through the Jewish quarter, was called by a Jew into his house, that he (the Jew) might give him the Hebrew Bible which he had received from the Mission four years before. Still I have reason to believe that the Gospel of salvation is making progress among the Jewish population.

#### VISIT TO THE SYNAGOGUES.

On the 26th inst. I visited all the synagogues in company with some friends. In one of them I saw Rabbi Benjamin ; he looked very pale, and was reading as loud as he could in the Talmud ; he tried to appear not to see us.

#### CIRCULATION OF SCRIPTURES.

It is a curious fact, that whilst Rabbi Aaron Moses, the chief rabbi of the German Chasidim, has collected all the Bibles from his congregation, and burned them, for fear those who should read them might become Christians ; I have sold to-day (28th) thirty Bibles, of our Society's edition, to go to Damascus.

The country is in a state of great distress, on account of the great want of water. Usually the rain sets in before the beginning of November, but this year we have had scarcely any rain at Jerusalem for the last three months. We have been obliged to purchase water at the rate of two shillings per day, and sometimes even at the enormous sum of ten shillings. None can imagine what the poor must suffer under such circumstances, which is particularly the case of the German-Jewish population of Jerusalem. May God soon have mercy upon this benighted country ! May he pour out upon all the inhabitants the spirit of prayer and supplication, in order that his name may be



again glorified, as it was in former days ! May he be pleased to give us faith to work as long as it is day, and make us fit instruments of proclaiming his Gospel in the vineyard in which he has placed us !

#### INSTRUCTION OF CANDIDATES FOR BAPTISM.

*Dec.* — I have continued the daily instruction of the three candidates for baptism, and am happy to state that I am able to give a good account of them ; they are very regular and punctual to the hours of their instruction, and never miss our daily services.

These are evidences, I trust, of the workings of the Spirit within them ; but though they have now been for some considerable time under Christian instruction, yet I think it my duty to continue the same until next Easter, in order that they may be well grounded and informed in all the doctrines of our most holy religion, and, at the same time, be able to understand a German sermon, and any German book, as I have from the first given them instruction in the German language, as it is spoken grammatically, which I consider very important. A few days since, I had the pleasure of presenting them to the Bishop, who expressed himself pleased with them.

On the 1st instant, I sold twenty-three Bibles of the Society's edition, for Bagdad ; on the 2d instant, twenty-six more, for Damascus ; on both occasions I could have disposed of more if I had had them.

#### INTERCOURSE WITH THE JEWS.

After having sold these Bibles, I went to the chief rabbi of the German Chasidim, who, I had been told, had caused the Bibles found in his community to be burned. When I arrived at his house I was told I could not see him, because he was asleep. I conversed with several Jews who were present, to whom I made known the way of salvation. I then went to Rabbi S——, a Spanish Jew, where I met several other

rabbies. We conversed for a long time on the difference that exists between our creeds; I endeavoured to prove that the Redeemer of mankind had long ago appeared, and that Jesus Christ was that Redeemer. They all behaved very politely, but one of them said, "I have read in the Gospel that there was one of the twelve disciples of Jesus who did not believe that Jesus was risen again, and said that he would not, unless he saw Jesus before him, and touched his wounds. Now, if he will appear to me as he did to that disciple, I will also believe in him."

I was informed by these rabbies of the Spanish congregation, that there are in their community 1,200 poor, who are maintained by alms, and that every Spanish Jew who does not belong to this class is obliged to pay a tax of from fifteen to sixteen piastres per annum, according to his means, to the Turkish Government, besides many presents which they have to make to the local authorities. The German Jews, who are considered as subjects of foreign princes, are exempted from this tax; "and we," added the above rabbies, "shall soon be so too, because our King, even the Messiah, will soon come."

It pleased God to visit a family of our converts with a great affliction—Ducat's child, a girl of about eight months old, died.

On the 3d I buried Ducat's child. During the day, whilst walking about amongst the Jews, I saw one whom I knew to be a secret believer, and acquainted with the three rabbies so often mentioned; and although I was aware that the chief rabbies had prohibited his conversing with me, yet I felt anxious to know something respecting these men who had caused such an excitement. I therefore whispered to him that I wished very much to speak to him, and asked him to call upon me. He did so, late in the evening. I asked him whether he had lately seen any of our friends? He replied, "I frequently see Rabbi Eliezer, though in secret, because they, (viz., the chief rabbies) have pro-

hibited all Jews from conversing with the three." Upon my inquiring in what state of mind R. Eliezer was, he replied, "He is a Christian; and he has often told me that he cannot remain amongst the Jews." I then asked him what his opinion was respecting Christianity? He replied, "We must first see what the three will do, because they are our leaders." He told me also that he had been obliged to sign a bill for 12,000 piastres, which he is to pay if he becomes a Christian. I sent him with a message to Rabbi Eliezer, to know how he was going on, and what his intentions were; and if he could not come to see me, he should write to me.

*Dec. 4 (Lord's-day).*—The Bishop and Mr. Nicolayson are still at Jaffa. I conducted the German service alone in the afternoon, Mr. Tartakover having been prevented from assisting through inflammation of his eyes. In the evening, we met, as usual, for prayers, at the Bishop's residence.

After prayers, I was informed that a Roman Catholic priest, who has lately arrived from Rome, had found some valuable Hebrew manuscripts in a cave in the Valley of Jehoshaphat, behind Absalom's pillar. On the morning of the 5th, the same priest called upon me to ask for a Hebrew Bible to compare with the manuscript, which I gave him. I asked him to give me a description of the discovery, by which I perceived that it was a roll of the five books of Moses, as the Jews use them in their synagogues to read the lessons from; and I immediately saw that the MS. was valueless, because, as soon as a letter is defaced, the Jews consider it unlawful to read from it, and lay it in some secret place.

#### THE CAVE OF JEREMIAH.

*Dec. 6.*—This morning I made a short excursion outside the town, leaving the city by the Damascus-gate. I first visited the Cave of Jeremiah, where he is said to have

composed the Lamentations. Close by, is the prison of Jeremiah, which the Mahometans have now turned into one of their sacred places ; several of their saints lie buried there.

#### DESCRIPTION OF ANCIENT TOMBS NEAR JERUSALEM.

I then turned to the right to see what are commonly styled the Tombs of the Kings. However, this, like the tradition of many other spots about Jerusalem, is a disputed point. Some say they are the Tombs of the Kings; others of Queen Helena and her family; whilst the Jews maintain that it was here that the palace of Kolba Sebuah stood, one of the rich Jews in Jerusalem whose name is so often mentioned in the Talmud. Be this as it may, the place is worthy of being visited. At the entrance of the tombs, there are yet visible the remains of ancient architecture, which shows that this art was then in an advanced state. The entrance itself is very low, and you are obliged to go on your hands and knees. I struck a light and entered. The broken fragments of doors, and sarcophagus of marble, show that none but a man possessed of great wealth could have executed this enormous work. A broken marble column which is laying in one of the caves particularly attracts the attention of pious Jews, who do not fail to visit, soon after their arrival, this renowned spot. They tell wonderful things of this pillar: they assert that sorcerers often carry it away to use for their enchantments, but that they never succeed in keeping it in their possession; they are permitted to carry it some distance, but then their strength fails them, and they are obliged to let it fall, and thus it happens that this pillar is occasionally found outside the tombs; but it always finds its way into the interior again. This is a common belief amongst the Jews in the Holy City; and not only the ignorant maintain this story, but also some who are possessed of a tolerable share of information. One of my acquaintances, whom I by no

means consider superstitious, assured me, that he had often found this pillar in the midst of the fields, and at other times in the tombs.

I left this interesting spot, and proceeded further to the right, to view the tomb of Simon the Just. This, also, is excavated in the rock. The exact spot where Simon and his son lie buried is pointed out. Close by the tomb is a cistern filled with water. The pious Jew who visits this spot, so sacred to him, does not fail to purify himself in this water before he enters the tomb. The Jews very frequently come to this spot on Fridays, on the new moons, and in particular on the thirty-third day after Easter, which is set apart as a feast in honour of this departed Jewish saint. They bring their young boys with them to the spot, where they cut off their hair for the first time, and according to the weight of it, they vow to give a sum of money to the poor. The scenery around this tomb is delightful, and the situation is, at the same time, retired.

From the tomb of Simon the Just, I proceeded further on, to the tombs of the Sanhedrin. These, like the former, are under ground, hewn in the solid rock. The entrance here is still lower, and I was obliged, in some parts, to lay flat down and slide in; but when once inside, I found large vaulted chambers. I counted sixty-three niches where sarcophagi had formerly been placed.

In each of these three tombs there were numberless names, written on the walls by devout Jews who have visited them. From the last spot, one has a fine view of Rama, the dwelling-place of the Prophet Samuel, which is now called Naboo Samuel. The tombs are forty minutes' walk from the town.

*Dec. 12.*—I went to the lodgings of the priest above-mentioned, to see the manuscript. He had only fragments of the five books of Moses, but the whole roll was in the possession of the Bishop at the Latin Convent. I went thither with the intention of getting a sight of it, but was disappointed.

I received a letter to-day from Rabbi Eliezer, in which he expresses his grief at having been so long deprived of the privilege of seeing us, and in which he also stated some of the reasons which compelled him, for a time, to return to his own house, but not to the Jews. He also expressed his desire to see us again, but that he was constantly watched by the Jews; and that he had no opportunity of speaking either to Rabbi A——, or Rabbi B——, because the Jews keep them separate. I sent him a verbal message back.

#### ARRIVAL OF THE PRUSSIAN CONSUL-GENERAL.

In the afternoon our Bishop, Mr. Nicolayson, Dr. Macgowan, and myself, went out to meet the Prussian Consul-General, whom we met about half an hour's ride from the town. Mr. Young, the English Consul, preceded us, and we returned together to the Holy City.

*Dec. 13.*—I received a message from Rabbi E——, by which I was informed that Rabbi B——, and the son of another rabbi, wished to meet me outside the gate.

#### FUNERAL SERVICE FOR THE LATE RABBI HIRSCHEL.

The death of Rabbi Hirschel, of London, has caused a great sensation among the Jews of Jerusalem: this day has been set apart by them for weeping and lamentation for this great man, and a funeral sermon was preached at one of the German synagogues, called the Churva, by Rabbi Moses the Maggeed.

I was present at the service; the synagogue was crowded. Rabbi David, son of the late Rabbi Hirschel, read the prayers with great feeling; afterwards the Maggeed began his sermon, which lasted upwards of four hours. I was present for an hour and a half, during which he described the pious, amiable character of the deceased, and said, that a great man had fallen in Israel, and that therefore they had just cause for lamentation. He compared the deceased with the



Patriarch Abraham, of whom he said that, at his death, the sun, the moon, and the stars called out, "Woe unto us! the leader of the world is dead." On the other hand, the preacher added, there was cause for rejoicing at the death of such a righteous man, because he was certain that the death of the righteous was an atonement for the present generation. He went on in a similar strain until I left.

#### CONVERSATION WITH JEWS.

I met several Jews in the streets, with whom I conversed. I then entered the house of a Jewish family, who I knew were fully persuaded of the errors of Judaism, which have often been the subjects of our conversation. They are willing to become Christians, but do not know anything of the true spirit of Christianity. I therefore frequently speak to the head of the family, in order to point out to him the spirituality of Christ's doctrine. When I went home, a Jew followed me to my house; he told me that he was convinced that the Messiah had come, and that he was only waiting for a favourable opportunity to confess his belief publicly, and join the Church of Christ. He called again on the 14th, and I conversed with him for a considerable time. I then visited several Jewish families. The distress among the poor Jews is at present very great, on account of the scarcity of water, which is now more expensive than the bread. The Jews have already appointed several fast-days, on which they go to pray upon the tombs of the saints for rain.

The Chief Rabbi of the Koraim had often expressed his desire of being introduced to the Bishop, but various circumstances had prevented it hitherto. I promised to wait at home for him to-morrow, in order that I might accompany him to the Bishop.

*Dec. 15.*—I was disappointed to-day, as the Chief Rabbi of the Koraim did not come. When I afterwards met him, he said, that at the time appointed he was called upon, being a physician, to attend a sick person.

*Dec. 19.*—All the Jews went in procession down the Valley of Jehoshaphat, to the tomb of the Prophet Zachariah, to pray for rain.

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### VISIT TO BETHANY.

*Dec. 21.*—I went to Bethany to see the spot where our Saviour used so often to retire—where that family resided of whom it is recorded that Jesus loved them—where Lazarus, who was four days in the grave, had been raised up by the power of our Lord. I left the city by St. Stephen's Gate, rode round the foot of the Mount of Olives, and, in less than an hour, I arrived at the memorable spot, which is now called El Lazaria. The village is in a most wretched state. The tomb which is pointed out as that of Lazarus is in a vault, to which you have to descend by steps. The Latins perform mass once a-year in this vault; but none of the other Churches in the country follow their example. The place is very retired, and no person would imagine that so famous a town was in its vicinity. But here also one is forcibly reminded that the glory is departed from Israel, and the country trodden down by the Gentiles. Oh, Lord, arise, and have mercy upon Zion; build thou the waste places of Jerusalem, and set thy captive people free!

*Dec. 22.*—I again called upon several Jewish families, and remained a considerable time in the house of one which is now inquiring into Christianity. I spoke very seriously to its head, who has thrown away the Talmud, but, at the same time, imbibed some Infidel notions.

I received a message to-day from Rabbi Eliezer, saying, he intended to pay me an early visit.

### CELEBRATION OF CHRISTMAS.

*Dec. 25.*—We were permitted, for the first time, to

celebrate Christmas in the Holy City. I felt it to be a very great privilege to spend this sacred season in this spot, so near the birth-place of the Saviour of the human race, and I felt particularly thankful to a kind and gracious Providence, that all the members of my family were in the enjoyment of perfect health, and which is also the case with all the members of our Mission, except Mr. Tartakover, whose eyes are in great danger. Our church had been embellished the previous day by Mrs. Alexander and the young ladies of the house. The communion was administered; and there were five clergymen present besides the Bishop. The Rev. Mr. Blackburn preached from Isaiah lx. 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." In the afternoon I preached in German. It was a most happy day; and we, of course, thought of, and prayed for, our friends in distant lands. The deplorable condition of God's ancient people who have rejected Him, who came to them as to His own, struck me more than ever during this day.

#### VISIT FROM R. ELIEZER.

*Dec. 26.*—This morning Rabbi Eliezer called on me. I had not seen him since he left my room. I saw him enter my house with feelings not easy to be described;—I saw that man, who, in the face of the chief and most learned rabbies of his community, confessed that he believed in Jesus Christ, that this was his firm conviction, to which he had come not rashly, but by a diligent search of the Scriptures for more than seven years; that man who boldly challenged them to show him from Scripture that he was in the wrong; that man moreover who at first resisted the entreaties of many of his friends, and of his own wife, and yet a short time after returned home. I made him sit down; and he told me his history in the following words:—"My convictions are the same as ever, they have never been shaken. You remember, when we were all three under your roof, Benjamin gave way to the persuasions of his

brother, and left us. I, of course, felt very sorry for this ; but my convictions remained the same ; and I was also convinced that he could not, and would not, in his state of mind, remain among the Jews. You soon after fell sick, we felt lonely, and left your house to go to Mr. Simeon's. Here the Jews constantly assailed me, and worked upon my feelings. They also brought my wife, who said, that my eldest child was continually calling-out for 'papa.' I was very much attached to this child ; and I returned home for the sole purpose of arranging my affairs, and then to come out and bring my child with me ; but the Lord's thoughts are not like our thoughts. A few days after my return home the child fell sick ; and after a short time God removed her from me, a heavy affliction, which cast me down very much, and made me unfit at that time to take any further steps. In the meanwhile, Benjamin and Rabbi Abraham had left their home and gone to Mr. Nicolayson's ; I promised them both, by word of mouth, and through friends, that as soon as I had adjusted my affairs I would join them ; to my great surprise, however, they returned home before I could do so, you know what has happened since. You know, also, that they have promised not to speak to each other, nor either to me or you. I was also asked to do the same, but have refused ; nor did I take on myself the penance which they proposed to me, and to which the two others consented. I told them repeatedly, that I was as determined as ever I had been. I have not seen Rabbi Abraham since, but I frequently see and speak to Rabbi Benjamin ; neither of us can remain among the Jews, we shall (D.V.) soon come and join you." I most seriously and affectionately exhorted him to consider well what he was about, and repeated what I had told him on former occasions, to pray for strength from above ; to which he replied, that he did so ; and that they had made up their minds to come out in about four weeks. May the Lord make the way clear before these two rabbies, may he give them power

against the assaults of their spiritual enemies, and enable them to count all things but loss to gain Christ!

*Dec. 28*—Last night, this morning, and part of the day, we had a heavy fall of rain. In the afternoon I went to a Jew in a market-place, who, on former occasions, has always received me in a friendly manner, and permitted me to sit down in his shop to speak to Jews who passed by; but to-day he refused to speak to me. On my asking the reason of this change in his behaviour, an old Jew informed me, that the rabbies had prohibited the younger Jews from conversing with me.

#### WANT OF AN ASYLUM FOR CONVERTS.

I have thus given all the details of my proceedings here which can give an insight into our connexion with the Jews in the Holy City. There is certainly the working of the Spirit visible amongst the dry bones of Israel, and I doubt not that the day will soon come when several will join us. The question now is, Are we prepared to receive them? All the German Jews residing in this place, without a single exception, are maintained by the contributions of their brethren. Is the Church of Christ prepared to do what the synagogue has done for them? We ought to have some Institution here, where we might receive inquiring Jews. I trust and believe that the Lord will provide for them such an asylum.

Jerusalem and its immediate vicinity is perfectly tranquil, and the disturbances in the mountains do not affect us here; the distress which prevailed almost among all classes, on account of the scarcity of water, has now abated, as we have had some rain. The pilgrims are beginning to pour from all quarters into the Holy City, which gives a lively appearance to the otherwise deserted streets.

#### PROPOSED JEWISH HOSPITAL.

The news, that the English Jews are about to

establish a hospital for their brethren in Jerusalem, has caused a great sensation here; and the praise of the generous Sir Moses Montefiore, who is said to be the principal mover in this laudable undertaking, is in the mouth of every Jew.

This morning I went to Mr. Tartakover, when he told me that his sight was nearly gone: I can feel for him. I must say he bears his affliction with Christian-like submission, being persuaded that all things must work together for good to those who love God.

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### VISIT TO HEBRON.

*Jan. 5, 1843.*—The Bishop having resolved upon paying a visit to the Jews of Hebron, and inviting me to accompany him, I packed up a number of tracts, New Testaments, and other books. We determined to spend the day and night at Bethlehem. Mrs. Alexander, with part of her family, and several friends, with myself, set out about twelve o'clock, and reached Bethlehem at two.

The road from Jerusalem to Bethlehem was formerly in a very bad condition, but about six months ago the Greeks undertook to repair it; and now it is so much improved, that a carriage might easily go from the former to the latter place.

### CHRISTMAS EVE AT BETHLEHEM.

On arriving at Bethlehem, we found the Superior of the Armenian Convent waiting outside to receive our Bishop and his party. He conducted us to the convent, where three comfortable rooms had been prepared for us. Refreshments were soon handed round, and afterwards a dinner was served. Thousands of pilgrims arrived, to be present at the service of



the night (it happening to be the Greek Christmas-eve), and the place around the convent reminded me of an European fair. Tents were pitched and stalls erected, where the weary pilgrims could purchase something to satisfy their hunger, and quench their thirst. But the fine large church, built by Queen Helena, and a short time ago repaired by the Greeks, was the great place of resort for most of the pilgrims. Here we saw groups of them assembled, some smoking, some playing at cards, some eating and drinking, some fighting, some sleeping, and again, others, particularly children, running about and making a tremendous noise: whilst a grave-looking person, with a white turban, which marked him at once as a follower of the false prophet, was walking up and down to keep order. After having witnessed these scenes, which I did not expect on this hallowed spot, I returned to my quiet room in the Armenian Convent.

It is worthy of notice, that the Greeks, the Copts, and the Syrians celebrate Christmas at the same time; whilst the Armenians have theirs twelve days later; and I was informed, that, till about 400 years ago, the Armenians celebrated it with them at the same time.

*Jan. 6.*—This morning we left the hospitable roof of the Armenian Convent to proceed to Hebron. The wind was very high—in this country, and at this season, always a sign that rain is near at hand—we were, therefore, not quite decided whether we should go on or return to Jerusalem; but finally, we resolved to continue our journey. Mrs. Alexander, however, returned home.

#### THE POOLS OF SOLOMON.

After we had left Bethlehem, our way wound through rocky ground for about a quarter of an hour, and we proceeded but slowly. We then ascended a steep hill, from the top of which we enjoyed an extensive view; and, descending on the opposite side, we came to the far-famed Pools of Solomon. We could

not but admire that stupendous work of antiquity. The water flows from one pool into the other, and was formerly conveyed from thence to Jerusalem, by way of Bethlehem; it is now, however, only brought to the latter place, the conduit from thence to Jerusalem being out of repair. In the neighbourhood of the pools there are several wells, which supply them with water. Those who have measured the pools state, that the upper one is 380 feet long, 236 broad, and 25 feet deep; the middle pool is 423 feet long, 250 broad, and 39 feet deep; the lower pool 552 feet long, 207 broad, and 50 deep. In ancient times there were fine gardens in their environs, but now we found only the ruins of a Turkish castle, in which, previous to the country being conquered by the Pasha of Egypt, there used to be a garrison stationed, who had to conduct the travellers to Hebron, on account of the robbers who then infested the country. We would willingly have spent some hours in this neighbourhood to examine the country around more minutely, but the boisterous weather admonished us to proceed.

The country which we were now traversing had quite the appearance of a desert; cultivation ceased,—no tree, no hut, no human being, was seen for several hours. The land does indeed enjoy its Sabbath, and is waiting until the Lord, in mercy, will again return to Zion, and to the cities of Judah. The country is even more desolate than on the coast of Africa. There you still see the wild Arab pitching his mean tent upon the ruins of destroyed cities, and feeding his flocks in its vicinity; but here all is still, lifeless, and quiet.

The rain, which had long threatened, now overtook us, and the wind blew as cold as ever it does in England.

#### THE EUNUCH'S WELL.

We came to a large well, which tradition points out as the spot where the eunuch was baptized by Philip.

Close to the well are the ruins of ancient buildings, from which it is difficult to judge whether a church or a convent formerly stood on this spot. There is a great difference of opinion among modern travellers respecting the identity of this place. Some maintain that it could not have been here that the eunuch was baptized, because he came in a chariot from Jerusalem, and this road is not passable for carriages. It seems, however, that they forget that ancient chariots were very different from our present stage-coaches, — the wheels were lower and much broader and stronger than ours; and besides, we did, in fact, perceive vestiges of an ancient carriage-road all along from Jerusalem to Hebron.

Mr. Blackburn and myself had gone in advance of the rest of our party, and were all at once cheered by signs of cultivation, from which we drew the conclusion that we were approaching the end of our journey; but suddenly we heard some one calling behind us, and turning round we found it was our guide. We had lost our way, and were obliged to return to the Eunuch's Well, now called Eddineh. The rain was coming down in torrents; yet we had the gratification of having been at Halhul, mentioned Joshua xv. 58.

The Bishop and the Rev. Mr. Rowlands had by this time nearly arrived at Hebron, which is about half-an-hour's distance from the well above-mentioned.

#### THE VALLEY OF ESHCOL.

We passed many ruined villages formerly inhabited by Christians, and the name by which they are still known testifies to this fact, viz., Churbatta en Nazarani, i.e., destroyed villages of Christians. A little beyond these ruins the Valley of Eshcol opened itself before us. The weather and the season of the year prevented our seeing this valley in all its beauty, but we could see enough to enable us to judge of the fertility of the place. Vineyards, olive-trees, and fig-

trees, in abundance, covered the country ; but orange-trees do not grow here,—the mountains are too high, being 3,000 feet above the level of the Mediterranean. Hebron itself is situate at a height of 2,664 feet, or, according to others, 2,842 feet. We now rode down the hill to the hollow in which Hebron is situated.

#### THE JEWS OF HEBRON.

One of the principal Jews of Jerusalem had furnished the Bishop with a letter of introduction to one of the chief Jews of Hebron, for whose house we now inquired. And glad we were when finally the house was shown to us, and we were ushered into the room, where we found the Bishop and Mr. Rowlands sitting at a coal fire. Thus we found ourselves in the city where Abraham, Isaac, and Jacob dwelt, sojourning under the hospitable roof of a son of Abraham. Our kind hostess, a native of Poland, soon brought us some supper ; after which we lay down to rest.

Early in the morning on the following day, being Saturday, we saw the Jews going to their synagogues. The Bishop, Mr. Rowlands, and myself, soon joined them. Mr. Blackburn being indisposed, was obliged to keep in the house. The first synagogue we visited belonged to the Sephardim. It bore marks of antiquity, but we could not discover the date when it was built. It has two shrines containing the law of Moses, handsomely decorated, the gift of pious Jews of other countries. The name of the giver is engraven on a silver or gold plate hanging on each roll. There were also various curtains before the shrines embroidered in gold, where also the name of the giver is visible. Over the reading-desk is the following inscription in Hebrew, “Oh man, why continuest thou in sin, and dost not reflect that the day of death will certainly appear, when the angel of death will approach thee, and take thy soul from thee. I do not ask whether thou art old or young ; thou livest after thine heart’s desire, but death will quickly overtake thee !”

Around the reading-desk Psalm cxxx. was inscribed in Hebrew.

After we had remained here for a little while, we went into another synagogue, which belongs to the German Jews: it is a very small one; the third we visited belongs to the same community. These are the only synagogues at Hebron. We then returned to the first synagogue, and remained there until the end of the service. The portion of Scripture which they read to-day was Exodus x., xi., xii., and xiii.

After the service was finished the Bishop addressed some Jews in one part of the synagogue, while I did the same in another. We were glad to find they were willing to enter into conversation. The topics of our conversation were, Christ crucified, Christ glorified, and the promises of God towards Israel, if they turn in repentance to him.

We gave away several appropriate tracts. Most of the Jews now left the synagogue, and went into the Jeshiba, to read a portion of the Talmud. We followed them thither, and here again the Bishop addressed one party, whilst I conversed with another, and thus a regular discussion took place. I said, "You have this day read in the synagogue, that God commanded you to sacrifice the paschal lamb; why have you ceased to do so!"

*Reply.* Because our Temple is destroyed, our Holy City desolate; we have no more high-priests, and, therefore, we cannot offer up the paschal lamb.

*I.* But why has all this happened to you?

*Reply.* On account of our sins.

*I.* Herein you speak the truth; it is because your fathers have sinned against the Lord, and did not hear the prophet of old, who foretold to them the coming of the true Paschal Lamb, even the Messiah; when he came, the majority rejected him.

*Reply.* The Messiah is not yet come.

I pointed to Daniel ix., and showed from that passage that the Messiah must indeed have come.

One of them said, "This Scripture refers to the Messiah, the son of Joseph, who is to be killed, and then after his death, the son of David will appear."

I replied, "Your explanation will not hold good; for you see that it is here said, that after the death of the Messiah, the Holy City is to be destroyed, and the sacrifices are to cease; both have happened already. But if you will refer it to the Messiah, the son of Joseph, then he has yet to come; and then, to build the Temple, to reinstate the sacrifices; to restore Jerusalem to its former glory,—and then, after all this is done, he is to be killed, and the Temple again destroyed, and the Holy City laid waste; this explanation of yours is, therefore, inapplicable."

Many of the Jews present fetched Bibles to examine the chapter mentioned. There was a great murmuring among them.

#### FURTHER INTERCOURSE WITH THE JEWS AT HEBRON.

We then left the Jeshiba and went into the German Synagogue, where the service was not concluded; we were just in time to be present at the benediction given by the priest, who stood before the shrine, with his face towards the people, which he kept covered with his tallith or veil, which they use at prayer-time: he blessed the congregation by using the words, Numbers vi. 24, "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." This blessing can only be given by a lineal descendant of Aaron, and if no son of Aaron is in the congregation, the blessing cannot be given, as no other dare take this office upon himself. In Germany and Poland the blessing is only pronounced on great festivals, but the Sephardim pronounce it every day, and from them the German Jews in the Holy Land have adopted the same custom. When service was over, the clerk of the synagogue knocked three times on the reading-desk to command



silence, and then said, "Rabbi N—— invites the whole congregation to his house to take some refreshment." We inquired why this was done, and were informed that he had just bought a new house. We asked whether we were included in the invitation ; they replied in the affirmative, and we went to the house of Rabbi N——, and sat down among a number of Jews and Jewesses. After partaking of the Rabbi's hospitality, we returned home. The Bishop gave away several tracts, a Syriac New Testament, and a copy of "The Old Paths." I had also given away several tracts and a Hebrew New Testament. Afterwards I went out again, and seeing several Jews sitting, I addressed them and gave them some tracts ; when I left them they followed me and asked for a New Testament, which I gave them.

About three o'clock we went again into the synagogue to be present at their prayers. After service we addressed them again, and found the same willingness, on the part of the Jews, to enter into discussion as in the morning. Whilst conversing I observed a form of prayer hanging over the reading-desk ; I went near to examine it, and found it to be a prayer offered up for Sir Moses Montefiore and his lady in the following words:—"He who blessed our holy fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless, keep, preserve, and strengthen Sir Moses Montefiore and his lady Judith Montefiore ; may they be blessed with the holy blessing from God, with long life, and with every other blessing : this we beg through the merits of thy holy law, through the merits of the fathers, (namely, Abraham, Isaac, and Jacob,) through the merits of the mothers, (namely, Sarah, Rebecca, Leah, and Rachel,) through the merits of all our holy men and teachers, through the merits of Jesse the father of David, of Abner the son of Ner, of Othniel the son of Kenaz, who constantly protect us." The Jews believe that Jesse the father of David, Abner the son of Ner, and Othniel, who are buried

in Hebron, never committed any sin, and died only in consequence of Adam's transgression; they believe, therefore, that these three are the protectors of the Jews at Hebron. Having read this, I turned to some Jews and said, "This is idolatry: you believe that dead men are your protectors." They endeavoured to defend this opinion expressed in the prayer, and a warm discussion ensued between the Jews, the Bishop, and myself. At last one stepped forward and said, "We must plead the merits of our holy ancestors if we wish that God will hear us, for we are sinners and have no merits." I replied, "You are perfectly right, we are in want of an intercessor before God, if we wish to be heard; but then we must take refuge in that Mediator who is pointed out to us in Scripture." I opened my Bible and read the fifty-third of Isaiah: several listened attentively. I added, "This is the man through whose merits we are accepted, through whose stripes we are healed; and, if we believe in him, we shall have forgiveness of our sins, and be accepted of God." One replied, "You say we ought not to plead before God the merits of our holy fathers, and yet we find that Moses did so. When Israel made the golden calf, Moses prayed to God to remember Abraham, Isaac, and Jacob." I replied, "Yes, Moses said, 'Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine ownself, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.' Moses did not *plead the merits* of the fathers, but reminded God of the oath he had sworn to give to the posterity of Abraham this land for a possession." They could not gainsay this truth. We again distributed several tracts, and several Jews asked me for my name, and place of residence in Jerusalem, and promised to call upon me when they went there.

Having left the synagogue I met several Jews outside, with whom I conversed for some time. Whilst walking about in the narrow streets of the Jewish quarter, a Jew came to me and asked for a New Testament and other books ; I told him I had none with me, but if he would come to my lodging I would give him what he wanted. Night coming on, I went again into the synagogue, to be present at the last service of the day, which is called Moza Hashabath. The synagogue was quite dark, as they could not yet light the lamps. They said the 144th Psalm, afterwards the 67th Psalm, and then the blessing which Isaac gave to Jacob ; next the blessing which Jacob gave on his death-bed to the sons of Joseph, and after that the 28th chapter of Deuteronomy to the 15th verse. Lights were now brought into the synagogue ; the reader had a glass of wine placed before him, over which he pronounced the blessing, and then drank it. The women all the time stood outside the synagogue, but during the prayer, which the reader now said, "Blessed be thou, O Lord our God, Creator of the world, who hast created the light of the fire,"—they rushed in, approached the shrine where the five books of Moses are kept, which they touched with both their hands, and afterwards put them on their faces. Thus finished the service of the day.

When I came home the Jew above-mentioned called for the New Testament, and for a copy of each tract I had with me ; he said he would read these books and see what we had to say in favour of Christianity ; he also asked for my name and residence at Jerusalem, promising to make an effort to see me there.

#### IMPORTANCE OF HEBRON AS A MISSIONARY STATION.

The Bishop and myself were deeply affected by the manner in which we were received at Hebron ; both by the Sephardim and German Jews. We prayed that the Lord might bless the words spoken by his servants, in dependance upon his grace, to the

remnant of his ancient people at Hebron. We felt the importance of carrying on the missionary work thus commenced, and I trust we shall be enabled to do so in the providence of our God. Our visit to the neglected sons of Abraham at Hebron, has made a very favourable impression upon the Jews, they considered it very kind of the Bishop to have spent so much time with them. Whenever they saw us, they saluted us and invited us to their houses.

There are at Hebron, as before mentioned, three synagogues, two belonging to the German Jews, and one to the Sephardim. The Sephardim have a Jeshiba or college, where the Talmud and other Rabbinical books are read and studied. The German Jews read the Talmud in their synagogue, which they in fact use as an eating and smoking room; you see them both before and after their prayers sitting there and smoking their pipes.

The two communities live together in the same quarter, which is their own property; in this particular there is a great difference between the Jews of Jerusalem and those of Hebron, as in Jerusalem very few Jews possess houses of their own. The Sephardim here, who, as natives, are obliged to pay a yearly tax to the Government, from which the German Jews are exempted, are poorer than the latter, which is very seldom the case. Besides which the German Jews are emigrants, every one of whom brought some money with him, and when here continues to be supported by his friends, whilst the Sephardim are entirely dependant upon the contributions which are sent from other countries. The latter also suffered greatly when Ibrahim Pasha conquered the place. Hebron was the town which held out longest during that war. He therefore after having conquered it, gave it up to his soldiers to pillage. They took everything they could carry away with them, and the rest they destroyed. Seven Jews were massacred by the soldiers, and atrocities were committed in the

quarter belonging to that devoted nation which cannot be mentioned. When peace was restored, the Jews endeavoured to re-establish themselves, by which they incurred heavy debts.

The Sephardim have a governor of their own, who arranges all civil matters ; religious subjects are brought before their chief rabbies. The German Jews are governed by their rabbies. The Jews in Hebron spend their time entirely in reading and studying. There are but four persons among them who obtain their livelihood by manual labour ; three are goldsmiths, and one a baker. Both communities send their messengers to foreign lands to collect money for them.

#### VISIT TO THE PLAIN OF MAMRE.

*Jan. 8.*—This being Sunday, the Bishop proposed that we should have Divine service in the Plain of Mamre, under the tree which is pointed out by tradition as the tree beneath which Abraham received and entertained the angels, consequently, we set out for the Plain. We passed a well which is said to have been dug by Abraham, and is even now called Beir Ibrahim, i. e., the Well of Abraham. We then passed another well which Jacob dug, and about half an hour further we reached the tree, which is certainly a most remarkable one. It measured twenty-two and a-half feet in circumference ; it separates itself almost immediately into three large trunks, one of which divides immediately after into two ; the branches extend forty-nine feet in one direction, and eighty-three in the other. It is an ever-green oak, and all travellers agree that its equal is not to be found throughout Palestine. Mr. Blackburn began the prayers. I read the 13th of Genesis as the first lesson, Mr. Rowlands the 11th chapter of the Epistle to the Hebrews, as the second. We sung the hymn, “The God of Abraham praise.” At the close of the service we all knelt down, and the Bishop gave his blessing in the holy tongue. We felt that Abraham’s God was with us ; we

considered it a very high and glorious privilege to address our God and Father in Christ Jesus, on that hallowed spot, where Abraham, Isaac, and Jacob dwelt, and we realized the promise of him who said, "Where two or three are gathered together in my name, there will I be in the midst of them." Every one of us was affected with such peculiar feelings, that we walked about in silence for a short time, to give vent to our emotions.

#### RETURN TO HEBRON.

We returned to the city by another road over a mountain, on the top of which is the tomb of Jesse, the father of David. There was formerly a convent here which is now in ruins. We also passed the remains of David's castle or stronghold. In the vicinity of Jesse's tomb, is the ancient Jewish burial-ground, each tomb is covered with an immense stone, which formerly had an inscription on it, but which is now worn away. On two only could we discover any Hebrew characters, but the words were quite illegible; these tombs are probably as old as that of Jesse. The present burial-ground of the Jews is a little lower down; they put very small stones on the tombs, without any inscriptions, because there is no one at Hebron who could engrave them. We now descended the hill, at the foot of which is the large pool mentioned in Scripture, over which David caused the murderers of Ishbosheth to be hung. The pool, which is to this day called the Sultan's Pool, is in a perfect condition, forming a square of 133 feet, and about 60 feet deep; it was now nearly half full of water. In its vicinity there are some tombs of Mahometan saints. It is remarkable that the Mahometans everywhere select such spots as the burial-places of their saints as are renowned in Scripture.

#### THE CAVE OF MACHPELAH.

We now went to visit the most remarkable place in



the city, viz., the Cave of Machpelah. As we approached it, a number of Mussulmen who guessed our intentions, placed themselves immediately before the entrance to prevent us from entering; for neither Christian nor Jew is permitted to see the inside of this sacred spot, where the ashes of the patriarchs moulder. When we asked why we were not permitted to enter, they replied, "Only believers enter here to see the holy sepulchres." They said that Abraham, Isaac, Jacob, and Joseph were buried there. We told them that Joseph was buried in Sichem, but they answered with a sneer, "We must know better than you." The cave is surrounded by a wall forming a parallelogram of 200 feet long, 105 broad, and 60 high. This wall was erected, according to all accounts, by Solomon; it is built in the same style as the walls of the Temple in Jerusalem. Though I understand very little of architecture, yet, in a country like this, where every ruin and every stone excites the interest of the traveller, one gets familiar with the style of building of the different ages. I may therefore mention here, that the stones of this wall are bevelled like all the stones of the ancient buildings which we see in Jerusalem, only that the stones of this wall are in their original position, whilst those of the ancient wall of the Temple of Jerusalem are no more so; for any one may perceive by a little observation, that they do not fit together now as they originally did, which proves the fulfilment of our Saviour's declaration, that not one stone should be left upon another. The walls of the Temple which we see in Jerusalem have subsequently been built, though the materials of the ancient walls have been made use of, which has made some travellers erroneously suppose them to be the remnants of the wall built by Solomon. The Mahometans told us that this wall of the Cave of Machpelah was erected by the spirits under the command of Solomon; and they may well say so, if they compare their wretched hovels with this piece of antique masonry. The Christians, in the

time of the crusades, built a church here, which is now converted into a mosque.

We turned our steps again towards the Jewish quarter, but first visited the Tomb of Abner the son of Ner, which is situated in the midst of the town, and is also in the custody of the Mahometans. Christians and Jews are permitted to visit it by paying twopence each to the Turk who keeps the key. We entered and descended about twenty steps into the cave; the vault is neatly kept, and before the tomb is a curtain, which the Jews have put there.

#### CONTINUED INTERCOURSE WITH THE JEWS.

*Jan. 9.*—Early this morning I heard the Jews repeating their prayers. I went to join them. They rise every morning about two hours before sunrise, and gather together in the synagogues to pray for the coming of the Messiah, the restoration of their nation, and mourn and bewail the destruction of the Holy City and the Temple. Oh! for that time when they will mourn and bewail their sins, and believe in Him who is greater than the Temple, and look upon Him whom our fathers in ignorance and blindness have pierced!

During the whole of the day, although we had a great deal of rain, we had an opportunity of seeing many Jews. We also paid a visit to the Chief Rabbi of the Sephardim, where we met with several other Jews. They were all very friendly, but would not enter into any discussion. I also visited the schools which are kept in the synagogues. In that of the Sephardim I counted about forty children, who were divided into three classes; the first class, under one rabbi, was being taught to read; the second was translating a portion of the five books of Moses under another rabbi; and the third was reading the Talmud. In the German school there were only three children, because most of the German Jews come to this place when they are advanced in life. Hebron is one of the most ancient cities in the world. After Abraham had separated himself from

Lot, he pitched his tent in the Plain of Mamre, before Hebron ; here it was that the angels visited him, and here he bought the cave of Machpelah, to bury Sarah in ; and here again, Isaac and Ishmael buried their father Abraham. Jacob, after his long absence, visited his father in Hebron, and Esau and Jacob buried their father in the cave of Machpelah. Jacob was, after his death, brought by his children from Egypt to Hebron. When Moses sent the twelve spies from the wilderness, it was from this fruitful valley that they brought to their brethren the rich produce of the land. After the country was conquered, Hebron was given to Caleb, and was made a city of refuge. In Hebron King David resided seven years and six months ; and when Absalom rebelled against his father, it was here he found most of his followers. When Judah was conquered by the Babylonians, Hebron shared the lot of most of the other cities ; and when the Israelites returned from the captivity of Babylon, Hebron was rebuilt. It was afterwards taken by the Edomites, and again wrested from their hands by Judas Maccabeus. Hebron is not mentioned in the books of the New Testament, but that Christians must have resided in the neighbourhood is evident from the ruins which are pointed out as having once been Christian villages. It was captured by the Crusaders in the twelfth century. In 1167, a Latin Episcopal See was established here, which flourished until 1365 ; it again fell into the hands of the Mahometans, by whom it is still trodden down, until the hour of Israel's delivery shall arrive. In Scripture Hebron is called **קְרִית אַרְבֶּעַ**, "The City of Four." Hebron means "joining," and it is remarkable that, to this day, Hebron consists of four different towns, divided from each other, and yet very close together ; they also bear different names. The first, situated on the right as you come from Jerusalem, is called Harat el Sheik ; the second, a very small place to the left, is called Harat el Hurba ; the third, again to the right, and in

which the Jewish quarter is situated, is called Harat el Casas ; and the fourth, to the left, Harat el Cadam. At Hebron, a variety of articles of coloured glass are manufactured, which are brought to Jerusalem and eagerly purchased by the pilgrims, and carried as holy relics to all parts of the world. At present, there are no Christians residing in Hebron ; the population consists of Jews and Mahometans.

#### RETURN TO JERUSALEM.

*Jan. 10.*—This morning we prepared for our return to Jerusalem ; many Jews came to take leave of us ; to whom we gave some tracts. At about five o'clock in the morning, we departed from under the roof of the hospitable son of Abraham who had so kindly entertained us. Mr. Rowlands took leave of us, as he is about to return to England by way of Egypt. Mr. Blackburn had some business to attend to, and remained behind ; thus the Bishop and myself set out alone with our guide. It was a beautiful morning as we rode through the valley of Eshcol. We saw from afar Abraham's Tree, which called up many recollections, and we praised God in silence that he had blessed our visit to this place. We again passed Solomon's Pools, left Bethlehem on our left, stopped for a while at Rachel's Tomb, and arrived in Jerusalem at two o'clock.

*Jan. 11.*—When Mr. Nicolayson returned from Smyrna, several months since, he said that there were two Jewish children, a boy and a girl, there, whose parents wished them to be brought up as Christians. Mr. Nicolayson promised to take charge of the boy, if Mrs. Ewald would take the girl. After some conversation she agreed to do so. The children arrived to-day, and were brought to our house ; they were in a most wretched condition, having been at sea more than three months.

*Jan. 12.*—An inquiring Jew called upon me late in the day.

*Jan. 13.*—Rabbi Eliezer and Rabbi Benjamin sent this morning to tell Mr. Nicolayson that they would be with him on Monday next.

#### THE COPTS.

Our Bishop had an invitation to the Coptic Convent for this morning, to which he begged Mr. Nicolayson and myself to accompany him. We first went to their church and then to the convent, which bears all the marks of extreme poverty; they are greatly oppressed, and have no means of protection. In the middle of the court-yard of this convent, the spot is pointed out where Abraham saw the ram caught in the thicket when about to offer up his son Isaac. A Coptic priest showed us the place where the very tree is said to have stood, in which the ram was caught, and which only a few years ago was rooted up by the soldiers of Ibrahim Pasha. He added, that his grandfather had told him that a Greek pilgrim once took a piece of wood from this tree to his own country, but that it returned to this spot by itself, and his grandfather nailed it to the tree again. Thus those things and places, which are interesting as containing vestiges of scriptural antiquity, are often made to appear contemptible by folly and superstition. I had some conversation with the priests, and was glad to find they administered the sacrament in both kinds to the people.

*Jan. 14.*—To-day Rabbi Eliezer and Rabbi Benjamin came to Mr. Nicolayson, with the firm resolution of becoming followers of Christ.

*Jan. 16.*—Rabbi Abraham joined the two other rabbies; Mr. Habershon and Mr. Critchlow arrived from England, in company with Miss Yarborough. I went into the Jewish quarter. There was again a great excitement amongst the Jews, but as the three had been excommunicated, and have now broken through this law, no one is permitted to speak to them, and they are given up by the Jews as lost.

*Jan. 18.*—I went among the Jews and spoke with

several ; they have now given up all hopes of seeing the rabbies amongst them, but are anxious to prevent Rabbi Abraham's and Rabbi Eliezer's wives from approaching them, and those whom they suspect to be favourably inclined to Christianity from following their example.

My eyes, I am sorry to say, have pained me again since last Saturday. I hoped it would pass off, but it kept increasing, I therefore called upon Dr. Macgowan to ask his advice, and he prescribed for me.

#### INSTRUCTION OF THE THREE RABBIES.

I went to the three rabbies who are staying in Mr. Nicolayson's house, and arranged with them to begin a course of instruction on Monday next. Mr. Calman has kindly undertaken to instruct them in the English language, which they are anxious to learn.

*Jan. 19.*—I went again into the Jewish quarter. The Jews think that the rabbies have already been baptized. I told them that this was not the case.

*Jan. 20.*—Rabbi Z—— and Rabbi S—— called upon me, and afterwards a secret believer in Christ, who diligently reads the New Testament and compares it with the prophecies in the Old Testament. He asked me to-day how I could reconcile the two following passages of the New Testament, namely, that the Apostle Paul said, that he believed in the law and the prophets, and yet the apostles, when writing to the Gentiles of Antioch, said that they would not command the Gentiles to keep the law, which neither they nor their fathers could observe. I explained this to him to his satisfaction.

*Jan. 21.*—This was the anniversary of our Bishop's arrival in the Holy City. The Bishop had given notice last Sunday, that this morning he would administer the holy sacrament in Hebrew, at the usual hour of the Hebrew service, and that at eleven o'clock there would be English service in commemoration of that happy event, but as the Bishop and Mr. Nicolayson had, in



consequence of the stoppage of the church, set out yesterday morning for Beyrout, he commissioned me to perform the Hebrew service. At eleven o'clock there was a service in English. Last evening the Prussian Consul arrived, and was present this morning at our Hebrew service.

*Jan. 22.*—Being now under medical treatment, I could not take any part in the services of the day.

#### INSTRUCTION OF INQUIRERS.

*Jan. 23.*—This morning I commenced a course of religious instruction with the three rabbies, by pointing out to them those passages of Scripture which I thought most appropriate to their case. I could do this without trying my eyes. I also had the two other inquirers with me to continue their instruction, as I am anxious they should be prepared for the holy rite of baptism at Easter. They can read German perfectly well; they have read the first three Gospels through with me, and to-day we got as far as the 15th of St. John, besides all the passages in the Old Testament, which point out that God had graciously promised to send a deliverer to mankind,—for what purpose this deliverer has come, what the Scripture reveals as regards his person, and what is mentioned as to the time of his coming. They also read their compositions in German, which I caused them to correct, as I cannot do it for them. I afterwards had the three rabbies again, with whom I continued the course of instruction; I have likewise began the Hebrew Grammar with them, as I can do it from memory.

Several Jews called, and whilst I was instructing the rabbies, a Jew, who is a secret believer, sent a message by a native Arab, in whose house he was staying, to request the rabbies to go and see him, which they did.

*Jan. 25.*—Still confined to the house. I had several visits from Jews, and instructed the five candidates as yesterday.

*Jan. 30.*—I am still confined to my room, though, I am happy to say, my eyes are a little better. I have spent the last four days in a similar manner to those above mentioned. The year has opened upon us in a very peculiar manner. There is a great work of the Spirit amongst the Jews in the Holy City. There are several who are ready to come out. I do hope the Lord will remove all obstacles, and that we shall yet see Jerusalem in spiritual prosperity. Six believing Israelites are now under regular instruction, besides two children. We hope all will (D.V.) be baptized next Easter. We have reason to bless and praise God.

#### INQUIRERS.

*March.*—There are, besides the candidates for baptism now under instruction, several others who are convinced of the truth of Christianity. One respectable family, arrived in this country about a year ago; they are fully persuaded of the errors of Judaism, and are seeking for the truth. I had a long interview with them, and on the 25th they called upon me, and remained some hours, when I again had an opportunity of laying before them the whole plan of salvation in Christ Jesus; they seemed to be impressed with the truth. May the Lord continue the work of grace, which has apparently commenced in the heart of this family. Also another Jew, who first heard of the Gospel through Mr. Angelo, a Roman Catholic who has left the errors of Rome, and joined our Church. He had been attended by Dr. Macgowan, and upon his recovery, expressed to him his wish to become a Christian. The Doctor sent him to me; I had several conversations with him, and on the 10th instant, he called again; I thought it right to introduce him to the Bishop, having previously obtained permission so to do. The Bishop, after some conversation with him, told him as he was a married man, he should first make his conviction known to his

wife, and endeavour to bring her to the truth also ; and then both might make their public confession together. The Bishop also advised me to go home with him, and to converse, if possible, with his wife. My doing so was the means of discovering a new Jewish quarter, where I had never been before.

Some eight or ten years ago, about fifty Jews from Aleppo settled here, and formed a community by themselves ; they have their own synagogue, their own rabbies, and their own quarter. In the same neighbourhood a number of Jews from the coast of Africa are residing, which I had not previously known.

The above-mentioned inquirer has visited me several times ; his wife has lately been confined. After her recovery, her husband will endeavour to acquaint her with the truth.

There is another inquirer, a very learned rabbi, perhaps the most learned here, who studies the New Testament with great attention, he comes regularly once or twice a-week to me ; I trust he also is not far from the kingdom of God.

#### INTERCOURSE WITH JEWS.

I know several Jewish families whom I regularly visit, and where I sometimes meet with old acquaintances. This was the case on the 23d inst., when Jacob came to me, and said, that a Jew wished to see me. I went with him, and recognised that Jew as having met him eight years ago on the coast of Africa.

The circulation of the Bible in the Holy City is a powerful means of preparing the heart for the reception of the truth, and therefore we regard not the price we get for them.

#### THE SAMARITANS.

On the 3d inst. I had a very interesting visitor,

viz., a Samaritan from Nabloos. He told me that they prayed three times a-day ; when I asked him to repeat one of their prayers, he recited in Hebrew the first chapter of Genesis, and then added a kind of creed, which ran thus : “I believe in God, in Moses, in the Shekinah, in the Mount of Gerizim, in the resurrection.” They keep circumcision ; on the Pass-over, they remain seven days on Mount Gerizim, eat unleavened bread, and sacrifice the Paschal lamb. They keep the Feast of Pentecost, and that of Tabernacles, and the Sabbath. Only sixty persons remain of this once numerous people ; they all reside at Nabloos. Their hatred towards the Jews is still the same as it was at the time of our Saviour ; nor are they now more beloved by the Jews than at that time. How remarkable, that a remnant of this peculiar people should exist in our days, who are neither Jews, Christians, nor Heathens ; but it furnishes additional evidence of the truth of the Scriptures. I could wish that all those who doubt the veracity of the Bible would come to this country, and if they are sincere, they would certainly find evidences enough to remove each doubt ; but those who wilfully object to the Scriptures, “would not believe, even if one arose from the dead.”

#### TRACTS OF THE CHASIDIM.

I find that we are not the only persons who distribute tracts in the Holy City, the Chief Rabbi of the Chasidim does the same. One of his tracts is called “The Path of the Righteous.” It begins thus : “When you arise, you must not speak a word except you have first addressed God, and said, I confess before thee, thou everlasting and living King, that thou hast returned my soul into my body, through thy mercy and truth.” The Chasidim believe, that every soul goes to heaven during the time that the body is at rest, and there it is obliged to write down in the

book all sins committed ; and when morning comes, God commands the soul to return to its body, and therefore, the Chasidim thank God for the restoration of the soul to the body. The tract proceeds : " When you pray, pray with a loud voice—as loud as you can, and with all your might." Therefore, you see the Chasidim in their synagogue at prayer-time, moving their bodies backward and forward, and reciting their prayers at the highest pitch of their voices ; and this is what they call praying with all their might. " After prayer," the tract enjoins, " sit still an hour, and do not speak." " Take care that you do not steal anything, even were it only a penny, even not from a Gentile." " Do not drink strong drink, for it leads to divers lusts." " Be not high-minded, and be not passionate." " Flee from slander, from lies, flattery, and idle conversation." " Keep yourself very, very humble ; and have your sins constantly before your eyes." " Do not look at a man who is ungodly, neither at a Gentile, neither at a convent, much less at an idol." " Flee very much from the congregation of evil-doers, and from the synagogues of the Amharazim." " Be always joyful, never cast down ; only let not your joy degenerate into levity." The same sect also distribute tracts amongst the women ; but I refrain from copying any of these.

Through mercy we are all well ; and I am happy to state, that this is the case with all the members of our Mission. We are all thankful that Mr. Tartakover has so far recovered his sight that he can read large print, and is daily improving ; this is something beyond all expectation, as he had lost his sight entirely ; but nothing is too wonderful for our God.

#### INTERCOURSE WITH THE JEWS.

During the month of April our intercourse with the Jews has been somewhat interrupted on account of

their preparing for the forthcoming Easter ceremonies. The whole Jewish population are at this time busily engaged in baking their unleavened cakes, whitewashing their houses, and putting away the old leaven. However, I visited some of the sons of Jacob as often as I could at their houses, and also had several calls upon me.

During Lent we had a sermon every Wednesday evening, in addition to our daily morning and evening prayers. On Good Friday we had four services at our chapel; in the morning at seven in Hebrew, at eleven in English, at three in German, and at five in English.

*April 10.*—To-day I had a great number of Jews with me, who were all wishing to hear more particulars of the doctrines of the Church of Christ. There are at present a considerable number of Jews in the Holy City who are no longer satisfied with the Rabbinical system, who read with avidity “The Old Paths,” and then come and propound questions. There are others who have some light respecting scriptural truths, yet confused ideas on many topics; they come and desire to be taught better. There are some who believe that Jesus Christ is the Messiah, and who read with prayer the Word of God; yet they feel some doubts as to the keeping of the law and the Sabbath. With all these various classes it is my privilege to converse, and to point out to them the way of truth more perfectly, as the Lord enables me to do. I also went to-day and visited some families in the Jewish quarter.

*April 15.*—A Jew who is convinced of the truth called with his wife, who is not yet of her husband’s opinion; he brought her to me that I might speak to her.

Our friends who have been sent from England to strengthen the Mission in the Holy Land, arrived to-day, fatigued from their journey, but in good health;



they all took up their abode for the present at Mr. Nicolayson's, whose house has of late become the residence of all the missionaries arriving in the Holy Land.

#### VISIT TO ST. SABA.

*April 21.*—I went in company with several gentlemen to visit the Convent of St. Saba, which is about three hours' distance from Jerusalem. We left by the Jaffa-gate, turned down the valley of Hinnom, and after ten minutes' ride, we arrived at the Well of Job, which is situated at the eastern extremity of the valley of Hinnom; it is also called the Well of Nehemiah, and is the scriptural En Rogel. This was formerly the confines of the tribe of Judah, dividing them from Benjamin. At this well Jonathan and Ahimaaz hid themselves in order to receive tidings of Absalom's intentions, when he rebelled against his father, King David. Here also it was that Adonijah was proclaimed king against the will of his father David. Leaving this, our way lay eastward along the Valley of Kedron, which the Arabs call Wadi Ennar—i.e., valley of fire. The country which we passed through was tolerably well cultivated, but after three quarters of an hour's ride, all cultivation ceased. We now left the Valley of Kedron, and turned to the left into the Wadi Laban—i. e., the valley of milk; after about ten minutes we again fell into the Valley of Kedron. Here the wilderness of Judah commences; no house, no tree, no shrub, could be seen as far as the eye could reach, but everything was barren and desolate; the country, in every sense of the word, is a "hill country." After riding two hours and a quarter, we reached a ravine through which the brook Kedron passes; but at this season of the year it is dried up. We rode along a cliff which appeared to have been occasioned by some revolution of the earth; it looked as if it had been formed more by art than nature, which

is not, however, the case ; its height may be from 150 to 180 feet. As we advanced we perceived a great number of caverns along this rocky rent, in which Anchorites used to spend their solitary lives ; about 10,000 are said to have inhabited this rocky region. After proceeding for about twenty minutes beyond the opening of the ravine, we arrived at the convent, which is built on the right side of the cliff, or rather imbedded in the mountains ; it is surrounded by towers, and a massive wall of the strongest architecture. The exterior has the appearance of a well-fortified castle. No ladies are admitted to the interior, but there is a square tower outside in which they may take up their abode, if they do not prefer pitching their tent. Before entering the convent we were obliged to wait a considerable time at the gate, as some travellers who had been spending the night at the convent were about leaving. They received us cordially and showed us into the strangers' room, where we were treated with tea and coffee, boiled eggs, bread, and olives. The monks here never eat meat ; and as it was the Good Friday of the Greek Church, to whom the convent belongs, it was a fast, and they therefore excused themselves for not being able to present us with something else. There are thirty monks at St. Saba. It is rather remarkable that throughout Syria the Greeks do not receive the natives into their convents, nor can a native attain any higher office than that of parish priest. All the monks now in the convent had come either from Greece, Turkey, Russia, or Wallachia. The country around St. Saba is a perfect desert ; in one of the court-yards in the convent there is a small garden of about eight feet square, the soil of which has been brought by the monks from a great distance ; there were a few lettuces in it. They possess some vineyards and olive-gardens at Bethlehem. The convent was established in the fourth century. Some men of eminence, and famous in Church history, have

spent the end of their lives in this retired spot ; as, for instance, John Damascenus, Euphemius, and Cyril of Jerusalem. St. Saba is situated at an equal distance from Jerusalem, from Bethlehem, and the Dead Sea, being ten miles from each. The travellers who visit Jericho, Jordan, and the Dead Sea, generally return to Jerusalem by way of St. Saba, where they remain during the night. We returned by the same route that we came, excepting that from the Well of Job we turned to the right, passed the King's gardens, and by the Pool of Siloa, near which is a tree, beneath whose branches it is said that the Prophet Isaiah was killed. We entered the town by St. Stephen's Gate.

*April 23.*—I was attacked by fever and ague, from which I suffered until April 30, during which time I was not permitted to leave the house.

#### VISIT OF PILGRIMS TO THE HOLY CITY.

*May 1.*—The streets of Jerusalem are again cleared of the throng of Pilgrims which has for two months rendered them nearly impassable. Their number this year was unusually large. There were 2,500 Greeks, 2,000 Armenians, 300 Copts, about 1,000 Latins, and 1,000 Mahometans. These last came from the neighbouring villages and mountains with flags, drums, and cornets ; after which followed a number of half-naked Dervishes, who looked and behaved like so many fanatics ; and they again were followed by a mixed multitude of men, women, and children, who sang and hallooed as they went along. It was not, however, Jerusalem that they were anxious to visit, but the grave of Moses, which, according to their traditions, is in the mountains near the Dead Sea, to which place they resort. The Greeks go in a body to the Jordan accompanied by a large escort, frequently with the Pasha himself at the head of it. The Armenians are not allowed by their Patriarch to follow the Greeks to the river for fear of disputes and battles. During this

procession to the Jordan, the Arabs are on the watch for stragglers, whom they attack and rob : they are always clever enough to find some. This year some English travellers fell into their hands, whom they stripped of everything. It is not unworthy of the physiognomist to observe the countenances of the pilgrims as they approach and enter the Holy City. Some dismount before the gates, as they consider it a sacrilege to ride into the Holy City. Some remain for a while standing and gazing at the walls of the once glorious city. You can read their thoughts upon their foreheads. You imagine you hear them exclaim—“We are at the end of our journey ! we have reached Jerusalem ! and now we shall behold all the holy places enclosed within these walls !” You may often see tears of joy sparkling in the pilgrim’s eye. Some enter the city in haste, and their first question is, “Where is the Holy Sepulchre ?” and having received the answer, they rush forward to obtain a sight of it ; whilst others proceed slowly and solemnly along the streets looking at every stone, at every spot, at every house, and at every man with eager curiosity. If you take your stand at the Holy Sepulchre itself, you again perceive these various emotions of the pilgrim’s heart expressed upon his visage. As soon as they have arrived in front of the edifice, some rush forward to enter immediately the gates of the supposed sanctuary ; whilst others kneel down in the square before the building to offer up their prayers ! they then examine minutely everything outside before they enter. I am convinced that many of the pilgrims visit the Holy City with a devout spirit, with an earnest longing to behold the sacred spot where the Saviour of man was born, lived, went about doing good, taught the way of heaven, suffered, was buried, rose again, and ascended into heaven. If these men were spoken to ; if to them the Word of life were preached ; if it were given to them to take it as their guide through life, what an impression, what a lasting impression would it make on

minds like these? But alas! this is not the case. While the pilgrim is led about to visit the spots considered holy by that Church to which he belongs, those which are in the possession of other Churches are pointed out to him as ridiculous and fabulous, and without foundation. The pious Greek pilgrim, for instance, will not fail to kiss fervently the pillar which stands on the left hand as you enter the sepulchre, because the legend is, that once the holy fire burst out from it; and the opening from whence the fire is said to have proceeded is still to be seen. The Latin and the Armenian, on the contrary, pass by and pity the poor deluded Greek. Having finished the round of visits, the pilgrim is free to do as he likes best. Time hangs heavy upon him; what is he to do? The coffee-houses, the music, and the gin-shops are open to him to wile away his time. It will hardly be credited that these places are crowded during the season with pilgrims from morning to night. Not only is this the case with the ordinary places, but Greeks even come from Cyprus to open drinking-shops during the time of Pilgrimage. And you may often see scenes of such a nature as might be expected anywhere but in the Holy City. As soon as Easter Day is over, the pilgrims begin to depart, and in a few days all is quiet, and silent again and still are the desolate streets of Jerusalem. I am fully convinced that many of the pilgrims leave the city with less elevation than they entered it. Each pilgrim pays a certain sum to the convent of his religion, whether he be poor or rich. The Latin convent, however, is an exception to this rule. They receive every person, without distinction of creed; and if he is poor they provide for him for a whole month, after which time he is requested to leave to make room for others.

COMMEMORATION OF THE LONDON SOCIETY'S ANNI-  
VERSARY.

*May 4.*—Last Sunday we had notice that to-day our

Bishop would preach a sermon on behalf of our Society, consequently our little chapel was filled. The Bishop preached from Romans xi. 25. Prince Albert of Prussia was present. After the sermon a collection was made, which amounted to 763½ piastres, about 7*l*.

*May 5.*—This being the day of the Annual Meeting of the Society in London, a meeting was held in the room adjoining the chapel, which was addressed by our Bishop, Dr. Macgowan, Mr. Nicolayson, Dr. Kerns, and myself. The collection amounted to 394 piastres, about 3*l*. 6*s*. After the conclusion of the meeting, the Bishop proposed the formation of an Auxiliary Society, which was unanimously agreed to. Several persons present gave their names as annual subscribers.

#### INTERCOURSE WITH INQUIRERS.

*May 12.*—I spent nearly the whole day in the Jewish quarter; almost all the Germans have left the town, for fear of an earthquake which was predicted by some rabbi, but none of the Spanish Jews.

*May 13.*—There was an interesting Jew with me nearly the whole day; he is earnestly seeking the truth, but cannot see how the Law of Moses could have been abrogated. I explained to him the meaning of the words, "Law of Moses," by telling him that, if he attentively read the Five Books of Moses, he would find that they contain a threefold law, that is, the moral law, as expressed in the Ten Commandments; the civil law; and the ceremonial law. The two latter have been abrogated by God himself. But the moral law has not only not been abrogated by Jesus, but more fully developed, and this moral law Christ declared should remain for ever. I trust he left me with a deep impression of the truth of Christianity. I also had a visit from another sincere inquirer, who is fully convinced of the truth, and is anxious that his wife should be led into the way of truth, in order that they might join the Church of Christ together.

*May 14, Sunday.*—Throughout the day it was ex-



ceedingly hot, the thermometer standing at 85 deg. in the shade, with a sirocco wind, which, in the evening, increased almost to a hurricane.

*May 17.*—I had to-day a secretly-believing Jew with me, whom I encouraged by the word of God.

#### OPENING OF THE COLLEGE.

*May 19.*—The house which had been taken to receive the rabbies and other converted Jews, in order to prepare them for future usefulness, having been repaired, the Bishop opened it by reading the cxxxii. and cxxxiii. Psalms and with prayer, and then addressed the inmates in English and German, in which he pointed out to them the nature, use, and blessings of such an institution, and the duties of those who may be received into the same. For the present, Rabbi Eliezer, Rabbi Benjamin, Isaac Hirsch, and Jonas, are the persons who have been received into the College.

#### BAPTISM OF THE CONVERTS.

*May 20.*—The Bishop has fixed the baptism of the four candidates for Sunday next. I have had them with me to-day to prepare them for that solemn occasion.

*May 21.*—This morning, at a special Hebrew service, at seven o'clock, Rabbi Eliezer, Rabbi Benjamin, Isaac Hirsch, and Simon Fränkel, were baptized by the Bishop in the holy tongue.

Holy joy filled my heart when I beheld these four men receiving the sacrament by which they were made members of the body of Christ. May the Lord bless, keep, and preserve them from all evil, Amen! There was, indeed, something which marred my joy, which was the absence of Rabbi Abraham. For years had he been the faithful companion of Rabbi Eliezer and Rabbi Benjamin; he had the same convictions, but he could not leave his wife; the struggles between natural affection and spiritual blessings were too hard for him, and he returned. Poor man! who cannot pity him? What Christian will not pray for

him? I saw him a short time since, and spoke to him; he looked cast down, melancholy, and pale like death. I am of opinion that it will be too much for him to be constantly striving against his inward convictions; he must finally succumb. Mr. Nicolayson preached from John xvi. 24. I preached in the afternoon, in German, from Jeremiah iii. 12, 13, 14. This was one of the happiest Sabbaths I have spent in the Holy City.

*May 29.*—To-day Mr. Nicolayson left this with Messrs. Sternchuss and Behrens, for Safet, to see them settled there. May this new station in Palestine prove a blessing to the sons of Abraham residing there, and may the name of the Lord be glorified!

#### INTERCOURSE WITH JEWS AND INQUIRERS.

I had to-day three highly-respectable and learned Jews with me, who are convinced of the truth of Christianity, and are secretly preparing to enter the Church of Christ. May it please the head of the Church to remove all obstacles in their way, so that we may soon see them publicly confessing him who is come to save their souls!

*May 30.*—I spent several hours in the Jewish quarter. Rabbi Samira, a distinguished rabbi of the Sephardim, died. I was well acquainted with him. Often have I called upon the deceased, and placed before him the whole counsel of God, as revealed in the Redeemer. Whether my visits made any impression on him, his soul will that day manifest. All the Jews have shut their shops on account of his death. I would have accompanied the corpse to the grave, but he was buried early this morning, only a few hours after his death. Dr. Macgowan had attended him during his illness.

*May 31.*—A young Israelite from Bavaria called this morning to speak with me about Christianity. The Gospel had been placed before him for the first time two years ago, by Mr. Nicolayson, at Smyrna;

he struggled against conviction ; he would hear nothing more of Christianity, and resolved to live as a strict Jew. However, the more he inquired into the nature of Judaism, the more he became convinced that Christianity was true, and had now come to Jerusalem, wishing to know more about its doctrine. He is engaged in business, and is likely to remain here. I appointed a time when I would see him and inform him of all he wished to know on that subject.

*June 1.*—He called again to-day, and I had a long conversation with him. I told him of our daily Hebrew service, which he promised to attend.

#### ADMISSION OF CHILDREN INTO THE SCHOOL.

Two Jewish children, lately arrived from Algiers, applied to be admitted into our school. I told them that we could not admit them except we saw their parents ; and asked them whether it was with their consent the application had been made. They replied, they would take us to their father, who would satisfy us on that point. In consequence of which, Mr. Calman and myself went to see the father, who not only did not object to it, but was thankful that we would undertake to instruct his children. We then had a long conversation with the father, who proved to be a great Talmudist, but ignorant of the Scriptures ; he had no Bible, and I therefore promised to send him one.

*June 2.*—The Jew from Algiers sent for the Bible which I promised him yesterday. May the Lord bless his Word to the soul of this benighted Jew ! Rabbi T. was with me to-day ; he told me that he had publicly declared before the Jews that from henceforth he would no longer read the Talmud, but the Bible only. The Jews are aware of his visits to us, and have endeavoured to induce him to leave Jerusalem, or to promise not to visit the missionaries, which he has refused ; they then promised to supply all his wants if he would engage not to visit us any more : this he also declined. There is evidently a

work of the Spirit in the heart of this venerable rabbi. May he be led by the same Spirit to everlasting life !

*June 3.*—The young Israelite from Bavaria called again. I received a letter from a friend who resides in a large town in the Turkish dominions, relative to the numbers of inquiring Jews in that town ; he gave some more particulars of them, which we had requested of him. It is, indeed, a subject of deep interest to find that so large a number of believing Jews reside in one place ; but it is also painful that difficulties of a political nature should prevent their coming out publicly from among the Jews, and it is not in our power to remove them.

*Sunday 4.*—Our Bishop preached from Romans viii. 14.

#### INTERRUPTION OF LABOURS BY ILLNESS.

*June 5.*—I went in the morning to give my usual lesson at the college, and afterwards acted as interpreter to our Bishop, who received a message from the Armenian Patriarch, congratulating him on the birth of a daughter in Jerusalem. The message was sent through two bishops, a priest, and the interpreter. When I returned home I felt unwell and sent for Dr. Macgowan, who bled me, and pronounced it to be an attack of bilious fever. I suffered from it until the 15th instant, when I was again able to enter upon my duties.

*June 16.*—I had several Jews with me during the day, but they are so afraid of the rabbies, that they come trembling. We had some interesting, and, I trust, profitable conversation.

#### MR. TARTAKOVER ORDAINED PRIEST.

*June 18, Sunday.*—Mr. Tartakover received priest's orders. Mr. Nicolayson being absent, it became my duty to present Mr. T. to his Lordship for ordination. The Bishop preached from Jeremiah iii. 15. In the

afternoon, at the German service, I preached from John xxi. 15.

#### INSTRUCTION OF AN INQUIRER.

*June 19.*—The young Jew from Bavaria has applied to the Bishop for regular instruction in Christianity, and I was directed to instruct him. I commenced to-day ; may the Lord give us his blessing, and make Mr. H. a true follower of Christ. He has opened a shop here, and is so far independent. I have also taken under instruction the daughter of Mr. Ducat, who arrived here a short time ago.

*June 20.*—I went into the Jewish quarter.

#### DEPARTURE OF MR. TARTAKOVER FOR KÖNIGSBERG.

Mr. Tartakover left Jerusalem for Königsberg, to which station he has been appointed. We were all very much attached to him, and are sorry to lose him ; had not his sight failed, he would have been a great acquisition to our Mission here. He was much beloved among the Jews, who often visited him, and I am convinced he will be useful wherever the good hand of the Lord shall place him.

*June 21.*—I spent some time in the Jewish quarter. In the afternoon I went with Mr. Lazarus (Rabbi Eliezer) to the house of his former wife, to see his child, whom he had not seen since he had left his house. His wife had gone out, but his brother-in-law received him kindly. Many Jews were present, all of whom behaved well ; the animosity to the converts is wearing off.

#### VISITS FROM JEWS.

*June 27.*—I have had a great many calls during the last few days, from members both of the Sephardim and German Jews ; sometimes they remained with me many hours. In fact I was obliged to send some away, and to appoint a time for them to call again, when they might find me alone and ready to receive them.

A work is commenced among the sons of Abraham in this place. I trust and pray the Lord will give us grace, strength, and help, to carry it on. Though the chief rabbies prohibit the Jews from visiting us, yet they come ; it is true that for a few days they are frightened, but then they call on me as usual.

*Aug. 3.*—I am thankful to state at the close of another month that I have been enabled to carry on the work of my mission during the same, without being interrupted by bodily infirmities. The two candidates for baptism are going on satisfactorily ; they have been instructed daily during the past month, and I shall (D.V.) continue the same until they are considered fit to receive that holy sacrament. In the college I have given lessons in Hebrew daily.

#### INTERCOURSE WITH JEWS.

My intercourse with the Jews, I am happy to say, has not been interrupted. I have visited them daily, and have made many new acquaintances among the Spanish Jews ; many have also called at my house. The truth is gaining ground, although the chief rabbies put all their army in battle array against our work, to frighten the timid inquirers away. We have the sure Word of God, however, that finally the truth shall prevail.

#### DIVORCE OF RABBI ABRAHAM.

Poor Rabbi Abraham is in a sad state of mind. You are aware he went back to the Jews, because he loved his wife more than the truth : but when he had left us, his wife refused to live with him any longer, stating that she was sure he was still a Christian, and requested to be divorced. Rabbi Abraham would hear nothing of it ; finally, however, he was persuaded by the rabbies to comply with her wishes. They pointed out to him that as it was his wife who demanded the divorce, she could not claim her dowry, but that, on the contrary, all the property then in her posses-



sion was his. The property having been valued at 6,000 piastres, Rabbi Abraham allowed his wife 1,000, and the remainder was considered his own. After having given the bill of divorce, he was about to take possession of the property on the following day, when his divorced wife produced her bill of dowry, and said, "Before you take possession of these things pay me my dowry, which is 15,000 piastres." The case was referred to the chief rabbies, who decided, that, according to the law of Moses, he must pay his wife's dowry. "We know you have no money now," they said, "but at some future period you may : give her back, in the meantime, the property, which amounts to 5,000, and give her a bill payable whenever you shall have the means, or whenever you may become a Christian, for the remaining 10,000 piastres." It was in vain that he exclaimed, "It was not I but she who demanded the divorce." The reply the rabbies gave was, "Why did you not get possession of the bill of dowry, and destroy it, before you divorced her? You left the paper in her hands, and now you must pay." All these things are done to prevent others from coming in contact with us.

#### INTERVIEW WITH AN INQUIRER.

I mentioned on a former occasion that a young rabbi, whose acquaintance I had made on the coast of Africa, and who is now here, was secretly inquiring into the truth as it is in Jesus. On Saturday last he called again and said, "I must now open my heart to you. At the time you spoke to me in Africa, I began diligently to search the Scriptures, and my faith in Rabbinism was shaken when I found that the system of the rabbies overthrows the Word of God. From Africa I went to Europe; but I never lost sight of inquiring into the truth of Christianity. Still many doubts remained on my mind, which you have removed since my arrival here. I am a Christian in heart, and now come to ask your advice as to what I shall do under

these circumstances, with regard to my wife and children." I spoke seriously and affectionately to him, and gave him the best advice I could, at the same time inwardly praising God, that he had been pleased to make me instrumental in bringing this lost sheep of the house of Israel, to the saving knowledge of Christ Jesus. I well remember how the proud and high-minded young rabbi behaved when, for the first time, I addressed him on the seaside in Susa; he then said, "You wish to convert us to Christianity; you will never succeed in Israel! I am endeavouring to convert Christians to Judaism." I met him a second time at Sfax, and again pointed out to him the way of salvation. For eight years the seed thus sown laid as it were dormant, but the Spirit of God seems now to have watered it. May it bring forth fruit to eternal life!

#### DISTRIBUTION OF ALMS COLLECTED FOR THE JEWS AT JERUSALEM.

We now know the exact number of German Jews residing in Jerusalem; viz., about 500 belonging to the Peroshim, and 123 to the Chasidim, altogether 623. They were numbered a few weeks since, on the occasion of the return of the messenger who had been sent to Italy to collect money. The Jews in Italy only allow a messenger from Jerusalem to visit them once in ten years for the purpose of collecting money. This messenger ought always to be the Chief Rabbi of the Spanish Jews, and he is allowed forty per cent. for his trouble. The Chief Rabbi, however, never goes, but delegates another, who gives him fifteen per cent. and keeps twenty-five per cent. for his trouble. This messenger had been absent more than four years, and brought a very handsome sum back, viz., 46,000 francs, or nearly 1,900*l*. From this sum the Spanish Jews take two-thirds, and one-third goes to the German Peroshim. The Chasidim receive nothing. The German Jews divide their share in the following

manner:—About half remains in the hands of the rulers of the synagogue, to defray running expenses, the other half is distributed among the members of the congregation, who are divided into three classes, viz., rabbies of the first class, rabbies of the second class, and Amharazim, i. e., unlearned; of the unlearned each received this time about thirty-five piastres (about 6s.) of the Italian money. The learned of the first class, fifty-five piastres; and the second, forty-four piastres. What a small sum after all comes to each! Would it not be much better if the Italian Jews collected the money for their poorer brethren themselves, and transmitted it through a banking-house? All the enormous expenses attendant on the present system would then be saved, and the poor Jews here would have the benefit of it. At present nearly half remains in the hands of the collector, and a third is wasted in travelling expenses; thus it happens that the really poor only obtain a trifle, which is not worth the name of a contribution.

The unpleasant news regarding the disturbed state of the Holy City, caused by the unruly soldiery, which we were obliged to forward to England by the last mail, will, no doubt, have caused some anxiety among our friends, who will be, therefore, longing for the present month's communication; I am thankful to say that tranquillity has been restored. Our female servant, who was maltreated by some Albanian soldiers, is just recovering, and able to walk about again, though I am apprehensive she will remain a sufferer for a long time.

#### ENCOURAGEMENT FOR MISSIONARY LABOURS.

While in some respects our hands are bound, I am glad to add that the Word of God is not so, its penetrating power is perceived among the remnant of Abraham's offspring. Though our horizon is clouded, yet through the clouds the Sun of Righteousness is

shining upon our work. I have frequent visits from Jews of all classes, Sephardim, Ashkenazim, and Chasidim. So many come with whom I have to converse and reason, that I am frequently much exhausted, but, blessed be He from whom all good and perfect gifts come, my health never was better than at present, my sight also is better than it has been for many years, and I am enabled to carry on my daily occupations without interruption.

#### INTERCOURSE WITH INQUIRERS.

Mr. H., whom I have had under instruction for several months past, goes on very satisfactorily, and gives many proofs of the work of the Spirit within him; he will (D. v.) be baptized next month. I have mentioned a respectable Jewish family with whom I became acquainted soon after my arrival here, and whom both myself and Mrs. Ewald visited; they also visited us, and were thus led to inquire after the truth. The "Old Paths," a copy of which I gave them, opened their eyes; the Word of the living God with which I provided them, and frequent conversation, convinced them of the truth as it is in Jesus, and they have applied in writing to the Bishop for instruction and baptism.

Dr. K., the head of that family, studied medicine at the University of Lemberg, and has his diploma from that University. He has since practised in many places, and came to Jerusalem about eighteen months ago with the view of settling permanently in the Holy City. Dr. Macgowan has had frequent opportunities of seeing him, and speaks well of his abilities as a medical man. The Bishop has also had several interviews with Dr. K.—. I shall (D. v.) commence a regular course of instruction with his family next week. Mrs. Alexander has kindly undertaken to teach the daughter English. She is about fifteen years of age.

Another family, whom I have mentioned, are

making progress in the knowledge of the truth. The father is fully convinced : he has read the New Testament through several times, and also the Liturgy. His wife is daily coming nearer the truth, but is not yet convinced. May the Lord pour his sanctifying Spirit into her heart ! I have frequent visits from her husband, and I have introduced him to our Bishop, who has had several conversations with him. Mr. Nicolayson has also conversed with him. I trust he will soon be enabled to make a good confession. I have also several times called on him, chiefly with a view of conversing with his wife.

There is also another inquirer, Rabbi —, who visits me once or twice a-week, at a stated time, for conversation. I can say, that he is diligently searching the Scriptures, and may add, that he believes in Him of whom Moses and the prophets have spoken. He has separated himself entirely from the synagogue, and visits none but those who belong to our community ; but he has many doubts, chiefly with respect to keeping the law. In his opinion, the converted Jews ought to keep it. We have the promise, that where the Lord commences a good work, he will also accomplish it, to the honour and glory of his name ; and trusting in the Lord's promise, I am confident that Rabbi — will also be added in due time to the fold of Christ.

On the 25th inst., Mr. L——, a young Israelite, arrived from Constantinople, where he had been teacher in the school established by Mr. Schwartz, and where he was induced to search the Scriptures. He has applied for instruction and baptism. He has been recommended to us by several friends at Constantinople, as a sincere and honest inquirer. If the Lord permits, I shall commence a course of instruction with this son of Abraham ; and may He, without whom nothing is strong and nothing holy, give me grace so to set the truth as it is in Jesus before his eyes, that he may be led by the influence of the ever blessed Spirit, to a true knowledge of Christ Jesus, our Lord !

Some days since a young Israelite, a native of Hungary, and a tailor by trade, was introduced to me by Mr. H——. He lives outwardly as a Gentile, and keeps his relationship to Abraham, the father of the faithful, a secret. I asked him how he, as a Jew, could reconcile his conscience to live like a Gentile, or rather like a Heathen, without God, and therefore without hope; whether he did not know what God had commanded the Jews to do by the law of Moses? He replied, that when he was in his native country he kept the law, but now that he was obliged to travel about in order to perfect himself in his trade, and to obtain a knowledge of the world, he deemed it most expedient not to let his origin be known. He had his own religion; he said,—“If a man had a good heart, and did harm to none, that was all that was required of him.”

*I.* Very good: if a man has a good heart, and loves God above all, and his neighbour as himself, then he is in the right way; but the Scripture says, that the natural man has no good heart. On the contrary, it declares that his heart is bad; that every thought of his heart is only evil continually.

*He.* You refer to the time of the deluge: then, indeed, men were very wicked.

*I.* The Scriptures say the same after the deluge. The imagination of man's heart is evil from his youth; and the Prophet Jeremiah says, “The heart is deceitful above all things, and desperately wicked; who can know it?”

He could not deny these truths; and after some more conversation, in which I endeavoured to impress on him the need of a Redeemer, he requested me to allow him to come daily for an hour to receive instruction during his residence here, which I gladly acceded to. I gave him some tracts for his private perusal, and entreated him particularly to read the Scriptures. He has since called on me daily, and attends our morning Hebrew service. There are now nine indivi-



duals of the house of Israel under instruction ; they fully occupy my time, besides others who call on me occasionally, so that I am glad to learn that the Committee have sent out another assistant.

#### GENERAL PROCEEDINGS.

I have continued to give instruction in the Hebrew Grammar to the inmates of the College. These various occupations prevented my visiting the Jews at their own houses.

A considerable number of Jews have lately arrived in the Holy City from Poland and Galicia. While writing this (August 30) I have been interrupted by four Jews, who remained with me for three hours, and though I was anxious to finish my letter in order to forward it by the present mail, yet I could not send away these sons of Abraham without setting before them the whole counsel of God for their salvation.

#### DEMAND FOR SCRIPTURES.

There is a constant demand for Bibles, not only from Jews of this place, but also from occasional visitors from Bagdad, Damascus, and other places.

This is a general outline of the work which chiefly falls within my department, I will now extract from my Journal such facts as will give an insight into my daily occupation.

#### VISIT FROM A JEW.

*August 2.*—Rabbi J—— called on me this morning; he is a great opponent to the truth, yet he calls occasionally. Observing that I had the book Nizzachon on my table, he took it in his hands and said, “Well, this book proves the falsehood of Christianity; whosoever is acquainted with it will never become a Christian.”

*I.* If what the author of this book says were true, if Christianity were as he represents it, then the Jews would certainly be right in not becoming Christians,

but he has heaped together a mass of falsehood, which he presents to the Jewish reader, calls it the Christian religion, and endeavours to ridicule the truth. Take for instance this passage:—“*In the beginning God created.* Here the heretics go astray; because they say the beginning is the most High God, who is called the first, and he has created God, and they say this God whom beginning has created is Jesus of Nazareth; but they speak untruth in arrogance.” And again it is said that we believe that Abraham, Isaac, and Jacob, and all the holy men of the Old Testament, went to hell, that Jacob carried a crucifix about with him which he worshipped, &c. “Now,” I added, “all these things we do not believe; on the contrary, we say that Jesus of Nazareth, touching his Godhead, was never created! that all the patriarchs of the Old Testament went to heaven, and that Jacob was no idolater.”

He replied: “Perhaps some other Christians believe these things.”

I told him if he wished to know the doctrines of Christianity he must read the New Testament; there he would find what Christ has taught. We then entered into a long discussion about true and false religions.

*August 3.*—In the morning I gave a lesson at the College, and then instructed Mr. H——. In the afternoon I went into the Jewish quarter and visited a secret believer. I conversed with his wife, and left some tracts for their perusal.

*August 4.*—I instructed Mr. H——, and accompanied Mr. Calman to the Jewish quarter, where we visited some Jews; we then went into the Spanish synagogue.

#### FAST OF THE DESTRUCTION OF THE TEMPLE.

*August 5.*—This was the eve of the fast on account of the destruction of the temple, called among the Jews the 9th day of the month Ab. According to the Jewish tradition both temples were destroyed on the

same day, and also the populous town of Bether, where the false Messiah Barcohaba reigned for some years. There is a peculiar feeling in the breast of every son of Abraham, who has not cast off all national feeling, on that day throughout the world. But what must be the emotion of his heart, when on that memorable day, in the very city of his forefathers, he sees the ruins of his ancestors' glory, and even these he is only permitted to see afar off! I own that my feelings were touched, I felt for my poor brethren according to the flesh, and was forcibly reminded of the goodness and mercy of God.

#### VISIT TO THE SPANISH SYNAGOGUE.

Mrs. Alexander, Miss Yarborough, Mr. Calman, and myself, went about seven o'clock in the evening to the Spanish synagogue to sympathize with the mourners. The Jews received us kindly, and pointed out seats for us. The synagogue was dimly lighted; each Jew present had a small wax taper in his hand, and sat on the ground chanting, in doleful tones, the history of their calamities. I seated myself on the ground by the side of one of them. When we had been about half an hour in the synagogue, the clerk came to us and said that it was customary to put out all the lights, and that he came therefore to apprise us of it, lest we should be frightened. As soon as the lights were put out, they commenced weeping, wailing, and lamenting; it was truly awful; the shrieks went through our inmost souls; I never witnessed such a melancholy scene. This custom does not prevail among the Jews in Europe. Poor, poor, benighted brethren! well may you mourn; your sun is gone down, your glory departed, your house is left to you desolate, and you have no comforter, because you have refused to bask in the Sun of Righteousness; you do not see the glory of the Messiah, you do not acknowledge Him who is greater than the temple. Lord, we beseech thee, hasten the time when all Israel shall exclaim,

“Blessed is He that cometh in the name of the Lord!” We returned home deeply impressed with what we had seen.

*August 6 (Sunday).*—Mr. Whitmarsh, who came here to receive priest’s orders, preached from the words, “I am the good Shepherd.”

*August 7.*—Gave lessons at the College in the morning, went amongst the Jews, and visited several secret inquirers and other Jews.

#### APPLICATIONS FOR BAPTISM.

*August 13.*—Two Jews called, one of whom I had known for a long time. Both wished for instruction and baptism; but, as they are both married, and their wives are not convinced of the truth as it is in Jesus, I impressed upon them that it was their duty to speak with their wives seriously on the subject, and to point out to them Jesus Christ, and to pray for assistance from on high, and in the meanwhile to call upon me.

*August 19.*—Dr. K—— applied for baptism. I mentioned this pleasing fact to his Lordship, who fixed a time for the doctor to call upon him, in order that they might have some conversation.

*August 20.*—Mr. Whitmarsh was ordained priest.

*August 23.*—I gave a lesson to the inmates of the College. Instructed Mr. H——. The young Israelite from Hungary called, with whom I had a long conversation. I then went to Dr. K——. Mr. Weinkauff was confirmed this morning at the Hebrew service.

*August 30.*—I went this afternoon into the Jewish quarters, and had several conversations. I entered the principal Jeshiba of the Spanish Jews, where I was heartily welcomed. I met there several rabbies with whom I was acquainted. They made me sit down, and we conversed until it was time for me to go to evening prayer.

#### CHARGE OF DESECRATION OF THE TOMBS.

As I have been asked whether there is any truth

in the alleged desecration of the tombs, I shall now state some particulars about it.

In order, however, fully to understand this matter, I must give a description of the burial grounds of the Holy City. The burial-ground of the various Christian Churches here, is situated on that part of Mount Zion which is outside the wall. Here Armenians, Greeks, Copts, Syrians, and Latins bury their dead. The graves are not dug deep, and on the top of them a flat stone is placed, with an inscription. No walls surround this place of the dead, so that every one who takes a walk outside the gates on Mount Zion must needs pass the tombs. The Mahometans have several burial-places, chiefly, however, outside the eastern wall of the temple, which are also open, and not guarded either by fence or wall. The Jewish burial-ground is in the Valley of Jehoshaphat; it extends down to the village of Siloam, and reaches up to the top part of the mountain known by the name of the "Mount of Offence." Here may be seen thousands of tombs. This burial-ground is also without a fence, and the road to Siloam, to Bethany, and to Jericho, passes right through it. Burial-grounds thus exposed in a hot climate to the perpetual rays of the sun in summer, and to the periodical rains in winter, cannot be supposed to remain in a good condition; besides, very little care is taken to keep them in order, and you find most of the grave-stones broken and decayed. And again, the horses' hoofs and the camels' feet which occasionally pass and repass here may have caused many broken stones. In the Valley of Jehoshaphat there is the Prophet Zechariah's tomb; there are thousands of names, in all languages, inscribed on the stone, for all strangers who come to Jerusalem visit this memorable spot.

When the report was spread that the converts had done something to the grave-stones in the Valley of Jehoshaphat, inquiry was made as to the nature of the same, and who had done it. It was found out that, on Zechariah's tomb, there was written in Hebrew charac-

ters, "Simon Fränkel, a believer in Christ." And on some other grave-stones crosses had been made, and the tombstone of Rabbi Eliezer's father-in-law was broken. The German Jews made a great noise about it. Fränkel confessed that he had written his name on the tombstone of Zechariah, but he did not think that there was anything wrong in it, neither did any one else. Rabbi Eliezer proved that he had visited the tomb of his father-in-law about eighteen months previously, in company with another person, and that they found the grave-stone broken. Therefore, though the Jews at first brought this matter before the Prussian and Russian Consuls, they afterwards dropped the matter altogether. The whole of the outcry was only to frighten Rabbies E—— and B——, and to induce them to return to the Jews; for they told these rabbies that it was now in their power to send them in chains to Russia.

I do not think that any one can find fault with Fränkel for writing his name on the tomb of the Prophet. I have seen many Christian names and crosses too, on the tomb of Rachel, and when I, soon after my arrival here, visited the tombs of the kings and that of Simon the Just, I found in various places the name, "Jesus of Nazareth," inscribed in large Hebrew letters, which had certainly not been done by our converts, for they were yet among the Jews, but by some Christian traveller, either Jew or Gentile.

#### REPRINT OF "CHISUK EMUNAH."

Sir Moses Montefiore has given an order to Rabbi Israel, the printer at Jerusalem, to reprint the book "Chisuk Emunah," a copy of which he has sent him, and has also given 20*l.* towards the expenses. This book, as is well known, is written against Christianity. From this and other indications, it is clear that the Jews have taken alarm at our reinforcing the Mission. May we, by the grace of God, revive them from their long lethargy!



ATTACHMENT OF JEWS TO THE SOIL OF THEIR  
FOREFATHERS.

*Sept. 1.*—I had been informed that a respectable Jewish family had arrived from Europe, and were residing with an Israelite of my acquaintance. I went to-day to pay them a visit. I found in the father a venerable-looking son of Abraham. He had resided in one of the capitals of Europe, where he had carried on a flourishing business, but had left his children and grandchildren behind him, and come to reside in the Holy City for the remainder of his life, that he might be buried in the sepulchre of his forefathers. My Jewish friend told him who I was, and he expressed his surprise that a Jew should become a believer in Christ. When he was told that there were many here who were such, he wanted to know what I had to say in favour of Christianity. I quoted Scripture: he did the same, and became very warm in the discussion. However, he calmed down by degrees, when I proved to him that many of his quotations did not refer at all to the question before us: for instance, he quoted Isaiah lxv. as a denunciation against Christianity; but I showed him, that this referred to the state of the Jews, who had, by their abominable practices, provoked the Almighty. I asked him, what had induced him to forsake Europe, his family, and all, to come and live in Jerusalem? His reply was remarkable:—"I am now seventy-six years old, and yet I have only lived two days: I have begun to live from the moment I set my foot upon holy ground, and that is now two days back. My former life passed away like a dream; but now that I am in the land of my fathers I seem to live."

*Sept. 6.*—I gave some lessons in the College and instructed Mr. Hanauer, Mr. Levy, and Mr. Max: called on Dr. Kiel's family. Rabbi J. L. called upon me, and we agreed that he should come on Saturday next with his wife, that I might have an opportunity of conversing with her also.

*Sept. 13.*—The Bishop having kindly invited me to

go to Jaffa, to spend a few days with him, I left Jerusalem on the 6th, and returned to-day. Many more Jews are now residing at Jaffa than on our arrival in the Holy Land: there were then very few; but there are now upwards of twenty-five families. Whilst I was at Jaffa, sixty Jews arrived from Poland on their way to the Holy City: about forty of them arrived with me to-day.

#### PUBLIC DECLARATION OF A BELIEVING FAMILY.

The first pleasing news I heard was that Rabbi Juda Levi, that rabbi whom I met eight years ago on the Coast of Africa, had publicly declared his faith in Christ Jesus, and then left the Jews, together with his wife and two children, and had gone to live with Mr. Simeon Rosenthal. I went to see them. Rabbi J. told me that the two chief rabbies had sent to ask his wife, whether it was with her full consent that she became a Christian, or if she was compelled to do so by her husband? To which she answered, that it was her own wish and will. It is also known among the Jews, that Dr. Kiel and his family are about to become Christians, which has caused a great stir among them.

#### EFFORTS OF THE JEWS TO RECLAIM THE CONVERTS.

*Sept. 15.*—I instructed Mr. Levi, Mr. Hanauer, Mr. Max, and Mr. Ducat's daughter: Dr. Kiel was with me. The printer, Rabbi Israel, called on me, begging that I would arrange for an interview with Rabbi J. Levi and his wife. I fixed ten o'clock the next day, at Mr. Simeon's house.

*Sept. 16.*—This morning, Rabbi Israel, Rabbi Aariah, Mr. Amselik, his brother and wife, and myself, went to Rabbi Levi. At first, all were very friendly; they chiefly endeavoured to make the rabbi's wife forsake her husband and return to the Jews. I did not interfere, but let them converse together; but as usual, the rabbies, who had promised to converse quietly, became very noisy, began to blaspheme and

abuse the new converts, when I was obliged to call them to order and to request that they would keep to the purpose for which they came, viz., to ask Rabbi L.'s wife if she would go with them or remain with her husband. I could not get them to do so : on the contrary, they went on telling her that she was lost, that she would not be buried in the Jewish burying-ground, that she would cause her parents to be driven out of Paradise, &c. At last, as I saw that it would all lead to nothing, I said, "Gentlemen, I request that you will be quiet, in order that I may ask Rabbi Levi's wife, once for all, whether she wishes to return with you to the Jews, or remain with her husband." I accordingly put the question, when she replied, "I will remain with my husband, and be a believer in Christ." The Jews who were present immediately began to cry, "Who is Christ? who is Christ?" I then felt obliged to tell them to withdraw ; for the poor woman was unwell, and the discussion had already been carried on too long. I said, "You see that she wishes to remain with her husband : why do you disturb her any longer ?" But they had no intention of leaving so soon,—they had a great deal more to say to the poor woman. It was all, however, in vain ; the converts remained stedfast. May the Lord give them grace to continue to profess a good confession !

After I returned home, I had another call from a secret believer. I had some conversation with him, and directed him to the Lord, who would certainly remove all obstacles.

#### TEN INQUIRERS UNDER INSTRUCTION.

*Sept. 20.*—The Bishop had fixed for Hanauer's baptism to take place on Sunday next ; I therefore introduced Mr. H. to the Bishop, that he might examine him. I next instructed the candidates for baptism ; they are now ten in number, who have publicly announced their intention ; besides these there are four secret inquirers who come to me for in-

struction ; so that my hands are quite full, for which I cannot sufficiently bless and praise the Lord, who has begun such a glorious work in the Holy City. May he give us grace to labour patiently for the promotion of his glory and the welfare of immortal souls ! Several Jews called upon me.

*Sept. 21.*—Rabbi I., one of the secret believers, afterwards visited me ; I then went into the Jewish quarters.

*Sept. 22.*—I gave lessons in the College, and then instructed the candidates for baptism.

#### EXAMINATION OF INMATES OF THE COLLEGE.

*Sept. 23.*—To-day our Bishop examined the inmates of the College for the first time ; they are five in number, and were examined in Hebrew, German, and English. His Lordship expressed his satisfaction at the progress they had made, and exhorted them to persevere in their studies, directed them to seek in all things for assistance from above, and closed the examination with prayer. I have procured lodgings for Rabbi H. L. in the vicinity of my house.

#### BAPTISM OF AN ISRAELITE.

*Sept. 24 (Communion-Sunday).*—Our Bishop preached in the morning. Mr. Hanauer was baptized in the afternoon at the German service by his Lordship. I preached from Acts ii. 37 to the end of the chapter. Our little chapel was filled ; there were several German travellers in the city who were present. Thus another son of Abraham has been added to our community on Mount Zion. May the Lord, in mercy, add many more to our number !

*Sept. 26.*—I visited the family of Dr. Kiel, who informed me that his Jewish neighbours had behaved very unkindly to them since the time they had openly professed their belief in Christianity. I told them they must expect persecutions from their unbelieving brethren, for they treated our Saviour in the

same way ; and he hath said, "The servant is not better than his Master." I then went to Rabbi Levi, and gave him some instructions at his own house. His wife, who is a native of the Coast of Africa, said, "O that I could read the Scriptures ; how I should rejoice ; I never felt my ignorance so much in that respect as at the present moment." I told her I hoped she would be able to learn to do so, as the Scriptures are able to make us wise unto salvation.

*Sept. 27.*—A venerable Jew, belonging to the sect of the Chasidim, called upon me. I had often conversed with him, both at his own lodgings and in my house. To-day he was more open than formerly, and I pressed upon him the necessity of an atonement for our sins, and referred him to Isaiah liii. I gave him a copy of the "Old Paths," and of the "City of Refuge," which he took home. After he had left, one of the secret inquirers came. I hope in the Lord that this son of Abraham will soon make a good profession of his belief in Christ, and come out with his family from Jewish darkness unto the glorious light of the Gospel !

*Sept. 28.*—I spent most of the day in the Jewish quarter, and visited several families, and also some of the Jeshiboth.

#### STATE OF THE COLLEGE.

*Oct.*—Through the blessing from on high, I have been enabled to continue to give my Hebrew lessons to the inmates of our college ; and I am happy to state that they make great progress. I have begun to translate Hebrew into English with them. They are very anxious to improve their minds, and therefore study very hard. They are always the first at morning and evening prayers, and show by their lives and conversation that they are Christ's. They are occasionally visited by Jews, to whom they give an account of the hope that is in them ; and I doubt not but that their intercourse with their brethren according to the

flesh will prove a blessing to many. The Jew who enters the college for the first time cannot but be struck with the quietness, the cleanliness, and the peace which reigns within those walls ; he cannot help comparing it with their own Jeshiboth ; and truth will compel him to confess that Christianity is superior in every respect to the doctrine of the Talmud ; for the former elevates the heart and mind of man, gives to all his faculties a new and sanctified character, expands his views, and prepares him to be a useful member of society in this world, and an heir of that which is to come ; whilst the latter not only leaves man where it finds him, but by inculcating falsehood and superstition, by bewildering his mind by fanciful speculations, draws him aside from civilization and from truth.

I instructed and prepared Dr. K. and his family for holy baptism, until they were interrupted by severe illness. On the 16th inst. Mrs. K. was attacked, and a few days afterwards the doctor himself fell ill. I am thankful to say, that to-day (Oct. 30) they are again so far recovered, that I am able to continue the instruction ; and I hope they will be fully prepared to participate in the holy rite, by which they will be received into Christ's Church, by Christmas next. The Jews have, in various ways, endeavoured to dissuade them from joining our Church. They have particularly directed their attacks on Mrs. and Miss K., but grace was given unto them to withstand the assaults of the enemy. May this grace ever sustain, strengthen, and encourage them !

#### CANDIDATES FOR BAPTISM.

I mentioned last month that Rabbi J. L., with his wife and two children, were also under instruction, and that they had taken lodgings in the vicinity of my house. I continued to instruct this family until the 17th inst. when Rabbi J. L. came to me after morning prayer, and told me that his wife had left the house, together with his two children, and that he did



not know where she had gone to. However, her retreat was soon discovered, and, being an Austrian subject, he applied to the Austrian Consular Agent, Rabbi Jeshayah, for assistance to enable him to make her return ; but up to the present time he has received no satisfactory answer from Rabbi Jeshayah. Poor Rabbi J. L. is in great distress about his wife and children ; he can form no idea why she should thus have left him, nor can he tell whether or not the Jews forced her, with the children, away from the house while he was absent at morning prayers, as he has not as yet been able to obtain an interview with her.

M., the Hungarian, whom I also have under instruction, is going on well ; and, being a very good tailor, he has proved quite an acquisition to our little community. He has established himself in his business, and finds sufficient work to employ himself and a journeyman. I have hopes that he will have still more when he becomes better known, as there is no other tailor here who can work well. I trust he will be ready for baptism by Christmas.

L. M., another candidate for baptism, is also showing, by his quiet unassuming manner, and by his diligent study of the holy Scriptures, that the Spirit of the Lord has directed him into the way which leadeth to eternal life.

The daughter of Mr. Ducat, who has now been under instruction for a considerable time, will, I trust, soon be baptized. Thus, through the goodness of our God, our little community on Mount Zion will soon have six more members added to it. May the Lord increase the number of his spiritual worshippers in the Holy City ! May he direct many sons of Abraham from the error of their ways into the glorious fellowship of the Gospel ; and may the law soon again go forth from Mount Zion, and the Word of God from Jerusalem.

## SECRET BELIEVERS.

There are several secret believers, who also come for regular instruction, in order that they may the sooner be ready for baptism, when they come entirely out from the Jews. That there is a work of the Spirit amongst the sons of Jacob in the Holy City is manifest, and it is therefore plainly our duty to strengthen the work. We greatly feel the want of means of usefully employing the inquirers and converts.

## INTERCOURSE WITH JEWS.

I am also visited by other Jews, who, although as yet sitting in darkness as regards the truth, are brought by curiosity to my house on such excuses as inquiring whether such an Israelite has embraced Christianity, and for what reason? which, by an easy transition, enables me to lay before them the whole plan of God for the salvation of mankind. And I am sure that many who have thus called, prejudiced against us, have left with a salutary impression of the truth on their minds. Again, others frequently come to request that I would write a letter for them, or translate one they have received, or send their letters to Europe: all of which I gladly do, as I am anxious to show the Jewish community that I wish to do them good, and to assist them in any way that I possibly can, and to make them practically acquainted with the principles of Christianity, which teach us to embrace the whole human race in our benevolence, to point out to them that, although we differ in the most essential points of doctrine, yet we consider them as brethren, and that our bounden duty is to love them as ourselves, according to the Divine commandment. I am anxious to let them know, that, although they are enemies of the Gospel, they are beloved for the fathers' sake.

## CONFIDENCE OF THE JEWS IN THE MISSIONARY.

I am happy to state, that I have gained their confidence in a high degree ; and am often myself a little surprised when even some of the most distinguished members of the Jewish community call upon me to ask my advice on some difficult matter, or to settle some of their differences ; and so it happens that I am made the depository of many of their valuable documents until they have arranged their variances. I have now some such documents in my possession, which they have left without even asking for a receipt.

On the 22d instant three respectable Jews of the Spanish congregation called to consult me about some regulations of their community, respecting which disputes have arisen. I advised them to arrange it among themselves, telling them that they were all children of one Father, that they ought to consider themselves as brethren, and not to take their quarrels before the Governor of the place, which would cost both money and time, and bring disgrace upon the whole community. They promised to do so.

## PARTY SPIRIT AMONG THE JEWS.

Unfortunately there is a great deal of party spirit amongst the Jews here ; they are divided into various sects and parties, who are at variance with each other. It is painful to behold such things in the Holy City, and among the tribes of Israel ; for they are often violent in their passions, and, not satisfied with abusive language, they sometimes come to blows, and the local authorities are obliged to interfere. Only a few weeks back, two parties were thus engaged, when the most violent of both parties were put into prison, and only released on the entreaty of the community, in order to celebrate the Day of Atonement.

KINDLY FEELING OF THE JEWS TOWARDS MEMBERS  
OF THE MISSION.

I may also state, that every member of our Mission has opportunities, in his particular department, of pointing out to the Jews, that nothing but love for their spiritual and temporal welfare actuated him in taking up his abode in the Holy City; and this is the case, in an especial degree, with the medical department. There is only one voice amongst the whole Jewish population as regards our most valuable friend, Dr. Macgowan. Their attachment to him is beyond description. When he was lately assaulted by the soldiery, we saw the Jews running about the streets weeping and lamenting. At his late illness they offered up prayers to Almighty God on his behalf. When they speak of him, they constantly say, "Euer Doctor soll leben!" (May your doctor live.) Mr. Bergheim, who sees many Jews at the dispensary, is greatly beloved among them; they all praise his mildness and kindness when speaking to them. Mr. Nicolayson they call "one of the righteous of the Gentiles." And I am sure the more they become acquainted with our real motives, and the more they come into communication with us, the more will their confidence in our work gain ground; their prejudices will vanish, and a friendly intercourse will take place, which will finally lead to the happiest results. Therefore let not the friends of Israel cease to pray for the peace of Jerusalem, which has the promise of this life and that which is to come.

INFLUENCE OF THE HEBREW-CHRISTIAN CHURCH UPON  
THE JEWS OF JERUSALEM.

In fact, all our converted brethren in their various spheres, are living testimonies that the Lord is among us of a truth; they are knit together by the best of bonds, they prosecute their respective labours, live peaceably with all men, and worship the Father

in spirit and in truth. This is a novel sight to the Jews at Jerusalem, the gathering together morning and evening of a number of their own people, and offering up their prayers to God, through Christ the Lord, in the holy tongue; and the question is often asked among them, "What do these things signify?" Some are thereby led to read the New Testament. Thus, for instance, on the 24th inst., a Jew came to me, almost trembling with fear lest he should be seen to do so by other Jews, who might betray him. When he found himself quite alone with me, he took courage, and said, "Sir, pray read the New Testament with me; I never in my life have read it."

*I.* For what purpose do you wish to read the New Testament?

*He.* To learn something about Christianity.

*I.* If you wish to know the truth, if you really desire to know something about Christianity for the salvation of your soul, you must begin with reading the Old Testament, for Christianity, the doctrine of the Messiah, is clearly revealed there.

I read with him for two hours in the Old Testament (I could not then spare more time), pointed out to him the fall of the human race in Adam, the glorious promise of a Deliverer, and the benefits resulting from his meritorious death and passion to all who believe in him. These were new things to the inquirer. He came to me for three successive days, during which time I fully developed to him Christ, as predicted by the fathers, by Moses, and the prophets. Having done this, I said, "Now we will read the New Testament, for you will be able to understand it now that you have read the Old Testament. You will find that the Old Testament is closely connected with the New; that the former contains the predictions, the latter the fulfilment." And I am thankful to state, that this son of Abraham has thereby been convinced of the truth, has been brought to a sense of his own sinfulness, the need of a Saviour, and become a

disciple of Christ Jesus. He comes to me secretly every day in order to be instructed in the way of life.

#### VISITS TO THE JEWISH QUARTER.

From what I have stated, it will easily be perceived that my time was almost entirely occupied within doors, in instructing candidates for baptism and other inquirers, and, therefore, my visits to the Jews have necessarily been limited during this month. However, as often as I conveniently could, I went into the Jewish quarter; for I am persuaded it is of the utmost importance to visit them in their own houses: because many have no time to leave their homes to visit the messenger of the Gospel,—others have neither the will nor the inclination to hear anything of Christianity, respecting which they have only confused notions. To such it is needful plainly to state the Gospel truth.

On the 11th, I visited several Jewish families in company with Mrs. Alexander and Mrs. Ewald; it being the Feast of Tabernacles, we were everywhere well received; this was particularly the case at the house of the Chief Rabbi of the Sephardim, Rabbi Mercato Chakim; he and his family entered into a long conversation with us; and when we left he begged us to present his respects to our Bishop. The following day I called upon Rabbi Abraham, the chief of the Caraites, where I met four others of the same sect, who had come from the Crimea to celebrate the feast at Jerusalem. We had various and interesting conversations together.

On the 16th I called at a Jewish house, where I met several Jews. Among these was a venerable-looking old rabbi, whose earthly sun was rapidly on the wane; humanly speaking, his days could be but few more on this side the grave. Who could contemplate such a son of Abraham without feelings of a most painful and peculiar nature! How would one rejoice



to hear from such lips the confession, "Lord, I wait for thy salvation!" I endeavoured to direct his thoughts to the heavenly Jerusalem. I was not a little surprised to find that he was acquainted with the contents of the New Testament; but, as is frequently the case, he did not understand the meaning and signification of what he read. From the words of our Lord, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil," he argued that the law of Moses was yet binding on every Christian; that Christ had no intention of abrogating the law, but that this had been done by his disciples, who did not understand him. I explained what was here meant by "the law," the moral law which is binding upon every man. We had a long and animated conversation in the presence of several Jews. And I am confident that He who has said, that His word shall not return unto Him void, but shall accomplish the purpose for which it was sent, will also bless His word, though spoken by one of His most unworthy servants; and may this conversation prove a blessing to this old amiable, grey-headed rabbi! may he find his Saviour at the eleventh hour, and thus sit down with his fathers, Abraham, Isaac, and Jacob, in the kingdom of God!

Some of my time during the past month has been spent in visiting the sick of our community. I have already stated that Dr. and Mrs. K. had been confined to their beds for many days; and as they have now been forsaken by all their Jewish friends in consequence of their public confession of a belief in Christ, I considered it my duty to call upon them twice a-day.

Mr. and Mrs. Meshullam have also been very ill. Mr. M. was attacked at the commencement of this month by a severe bilious fever; Mrs. M. was also obliged to keep to her bed a few days after her husband's attack. For three days we had serious apprehensions on account of Mr. M.; indeed, he was at

death's door. I visited them twice every day, prayed with them, and committed them to our covenant God in Christ Jesus. Through mercy, Mrs. M. is quite restored. Mr. M. is considered out of danger, but is extremely feeble, and will be obliged to keep his bed for several days.

#### ILLNESS OF DR. MACGOWAN.

Our dear Dr. Macgowan has not been quite himself since his maltreatment: he was ailing during September and part of this month. On the 17th instant, he was so far recovered as to be able to proceed to Hebron for change of air. On the 21st, he intended to return to Jerusalem, but was so exhausted and fatigued that he remained at Bethlehem until after Sunday. The following Monday we were alarmed by the report that Dr. Macgowan was seriously ill at Bethlehem. Mr. Bergheim immediately proceeded thither; Mr Critchlow and myself followed soon afterwards, and found the Doctor in what we considered a dangerous state: he did not speak, and was quite unconscious, at intervals, delirious. I remained there the whole of that day and night. In the evening the Pasha's doctor, a Greek gentleman, who was sent for, came; remedies were applied, and in the morning the Doctor was a little better.

On the 26th, I went again to Bethlehem, and was most thankful to find that our good Doctor was up again, though very feeble. He is still at Bethlehem, where he is daily gaining strength.

#### ARRIVAL OF A DEPUTATION FROM GERMAN COLONISTS.

On the 13th instant, I was agreeably surprised by the arrival of three Germans, who had been sent as a Deputation from sixty German families now residing in Georgia, to the Holy Land, in order to see whether they could settle here as colonists. As far back as 1817, a large number of Germans, all natives of the

kingdom of Würtemberg, emigrated towards Palestine, believing that the second coming of Christ was at hand; but they could not then reach the promised land. Alexander, the Emperor of Russia, engaged them to settle in his dominions, which they did, near Tiflis, in Georgia. They established seven colonies, but on condition that whenever there should be an opening for them to settle in the land of Judah, they should be permitted to leave Russia. Twenty-five years have since elapsed, but these Germans have constantly had their thoughts directed to Jerusalem. They had of late heard that a Protestant Bishopric was established in the Holy Land, and they thought again—"The time is near at hand." Thus they sent three of their number to inquire into the state of things in this part of the world, and to bring them word again, if they could safely settle as tillers of the ground. They asked and received permission from the Russian Government to set out on their journey. When they arrived in the capital of the Ottoman Empire, they had a long interview with the Russian Ambassador, who informed them that, according to existing regulations, if they settled in any part of the Turkish Empire as farmers, they would have to become rayahs, i.e., Turkish subjects. They felt this to be so great an obstacle, that they were inclined to return immediately; but being so near Palestine, they thought they would go on to Jerusalem. They brought a letter of introduction to me from Constantinople, and I rejoiced to see them.

These are exactly the men whom we need in this country, but there is at present no opening for them. They had already seen sufficient of the country before they arrived here, to make their report to their employers. They had been at Bethlehem, at St. John, and at Aboocoosh; the latter place they liked very much, and remarked, that a fine colony could be established there. I introduced them to our Bishop, who felt greatly interested in them. There they

met with Dr. Schulz, His Prussian Majesty's Consul, who gave them a great deal of information. However, as they had failed in their mission, they stayed here but three days, and then returned to Russia. All here who feel an interest in the welfare of the Holy Land, were extremely sorry that circumstances did not permit their settling here.

#### THE KING OF PRUSSIA'S BIRTH-DAY.

Sunday, October 15, was a very interesting day for our little community, it being the birth-day of his Majesty the King of Prussia. The Bishop preached a sermon in the morning, with special reference to that interesting fact: the Prussian Consul, Dr. Schulz, attended the service in uniform. The text was Psalm cxxii. 6,—“They shall prosper that love thee.” After having proved that the passage referred to the literal Jerusalem and her people, and after having shown that our love for Zion must appear;—first, in our attention to, and interest in it; secondly, in our sympathy; thirdly, in our efforts; and fourthly, in our prayers;—his Lordship remarked, “Now, my brethren, in all these respects his Majesty the King of Prussia has, in a most remarkable manner, manifested his love, and it is our privilege, as well as our pleasing duty, in common gratitude, to make mention of it on this sacred day, in our assembly on Mount Zion, as it happens to be the commemoration of his Majesty's birth. Not looking with indifference, but with attention, to the state of this wonderful country, sympathizing with it in its low estate, seeing it almost totally destitute of those blessings which she was the first instrument of conferring upon others—his Majesty followed it up by active exertions, and in a most noble, disinterested spirit, in order to make the efforts as strong and as effectual as possible, proposed to the country and Church of England to undertake the work, not even wishing to let his name appear in the plan beyond the assistance which he so nobly offered; and the result

has, in the most wonderful providence of God, been our being here this day. Now this may, in itself, appear to many of little moment or importance; but whatever it be, it marks, in the strongest possible manner, his Prussian Majesty's love for Jerusalem, the city of God's love; and though, in the public service of our Church, we have no prayers provided for such an occasion, I trust, brethren, our hearts will this day be lifted up, in humble prayer to Almighty God, that he may be pleased to spare his Majesty, as well as our gracious Majesty Queen Victoria; that they may long be the supporters and protectors of the simplicity of the truth as it is in Jesus; that they may, in spirit and in truth, be nursing parents to our infant establishment here; and that they may be permitted to see the good of Jerusalem all the days of their lives, yea, and peace upon Israel."

In the afternoon, I preached from the words, "Zion shall be redeemed with judgment, and her converts with righteousness" (Isaiah i. 27), and alluded to the interesting circumstance, that we were permitted to celebrate in the Holy City the birth-day of that Protestant King, to whom most of us were indebted for the privileges we enjoy here.

On the 16th, our Bishop, some members of our congregation, and myself, paid our respects to Dr. Schulz, as his Prussian Majesty's representative in the Holy City, to congratulate him on the occasion. The Bishop read an address. Dr. Schulz replied most kindly, and stated, that he would not fail to forward the address to the Prussian Government, together with a statement of the mode in which the first birth-day of his Sovereign, during his residence in the Holy City, had been celebrated, and expressed his good wishes for the prosperity of our undertaking here for enlightening, by an example of true religion, the nations of the East, together with his hope, that the united efforts of England and Prussia, in this respect, would be crowned with success.

## INSTRUCTION OF INQUIRERS.

*Nov.*—There has been but little variety in my proceedings this month. Almost every day has been occupied in the same glorious work of instructing candidates for baptism. Next Christmas, Dr. Kiel, Mrs. and Miss K., Mr. Ducat's daughter, Mr. Max, and Mr. L. will (D.V.) be baptized. The number of secret inquirers is increasing, most of whom are under regular instruction. The work of the Lord is gaining ground in the Holy City and in the Holy Land. We receive most encouraging accounts from the brethren at Safet. The Lord bless and protect them ! Rabbi Judah Levi's wife and children, are still among the Jews ; his faith has been put severely to the test, the Jews endeavour all they can to bring him back ; but hitherto the Lord has given him strength to remain firm.

## VISITS TO THE JEWISH QUARTER.

Only three times during this month have I been able to visit the Jews at their own houses ; nevertheless, these few short visits have, I trust, been blessed by the Lord. I had a serious conversation with an aged Jew at his room ; he had been with me several times, when I gave him some tracts, which he read, and confessed that they contained good things. At another time I visited one of the chief Talmudic schools of the Sephardim, where I was very civilly received, and invited to sit down among the rabbies, with whom I conversed. I had also some conversation with three Jews lately arrived from Russia, to whom I pointed out the way of salvation.

A short time since a Jewish family arrived here and met one of our converts, who was a countryman of theirs. The convert spoke to them of the hope of Israel, of our small Hebrew congregation, of our Hebrew service, and what the Lord is doing for and



amongst Israel in our days. These things were new to them, and the father of the family resolved to attend our service, after which he called upon me, when I explained to him more fully the way of salvation. I pray the Lord to fetch home to his flock this wandering sheep of the house of Israel.

#### INFLUX OF JEWS FROM THE COAST OF AFRICA.

The influx of Jews has been very considerable of late. A fortnight since 150 arrived from Algiers. There is now a large number of Jews here from the coast of Africa, who are about to form themselves into a separate congregation.

#### RUMOURED REFORM AMONG THE JEWS OF JERUSALEM.

I have also been positively informed that a number of Jews have joined themselves together, as in many parts of Germany, in order to throw off the yoke of the Talmud. I have not yet made the acquaintance of any of them, as hitherto they have kept their project a profound secret.

A great many pilgrims have already arrived in the Holy City, and there is a probability of seeing many thousands of them this year.

#### LAWLESSNESS OF ALBANIAN SOLDIERS.

I am thankful to say that we have been permitted to pass this month in perfect tranquillity, which has only been interrupted for some hours by a melancholy accident. On the 21st inst. three of those ferocious Albanians, who, to our great annoyance, are still in Jerusalem, were amusing themselves outside the Jaffa Gate by firing off their loaded pistols. The sheik of a neighbouring village, Malkah, was sitting in the vicinity of the gate, when a ball struck him, and he fell dead on the spot. The Albanians walked off, and the local authorities being afraid that the country people would attack the town, immediately caused the gates to be closed.

The Pasha is said to be endeavouring to settle the matter amicably, by promising to pay a sum of money to the relatives of the deceased, and to make the son of the murdered man sheik in his place.

#### INDICATIONS OF A SEASON OF PLENTY.

The rainy season commenced on the 9th instant ; from that day up to the present time, we have had frequent and heavy rains, which is indicative of a year of plenty. For the last three years the former rains have been withholden almost entirely, and the latter rains have also not been very plentiful ; hence, the scarcity of water, and consequent increase of the price of everything. Our cisterns are beginning to be filled with water, the country has been refreshed, and we shall soon see the valleys and the hills covered with verdure. I have only to add that Mrs. Ewald, our dear children, and myself, are in the enjoyment of excellent health, and the same is the case with the whole of our community.

#### LAST MOMENTS OF THE LATE MR. BATESON.

It was on December the 15th, that I met Mr. Bateson at the house of our Bishop for the first time, when he expressed a desire to visit the Jewish quarter and the synagogues. The following day at two o'clock was appointed for me to meet him, to conduct him to those places. When I called at that time I found him ill with fever, and we fixed the following Monday at twelve o'clock. I called accordingly, but found him still poorly, though he thought himself somewhat better. He requested that I would read the fifty-first Psalm, and a hymn which he pointed out in his prayer-book. Having done so, I offered up a prayer at his bedside, in which he joined. When I was about leaving him, he told me to call again the following day at the same hour. I did so, and he again begged me to read some Psalms, and to offer up a prayer. He told me that about three years ago, he had been

dangerously ill ; he then felt the power of the Gospel, that his heart was softened, and that he was prepared to enter another world. I spoke to him of the love of God in Christ Jesus, directed his thoughts to the one thing needful, and to the sole source of power, consolation, and comfort. I perceived, whilst speaking with him, that his eyes were filled with tears ; he thanked me for the visit, and desired that I would call again the following day at the same time. Consequently, I called again on the 19th. I asked him whether he would like me to read to him the prayers appointed by the Church when visiting the sick, to which he replied in the affirmative : when I came to the place where the Rubric directs inquiry to be made into the sick person's state of mind, I stopped and inquired if he had anything to say to me, or if there was anything on his mind ? He replied, "No ; I have nothing particular ; I thank God that I have been educated in the principles of the Gospel, and know and believe that God accepts every sinner in Christ." I spoke a few words to him, and concluded the prayers by commending him to the grace and mercy of God.

On the 22d Mr. B. received the holy communion at the hands of our Bishop, in the presence of Dr. Macgowan and myself.

On the 23d I again called on him, when he said to me, "I am very feeble ; I beg you will repeat to me some verses of the New Testament." I repeated the following : "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "I am the resurrection and the life, saith the Lord : he that believeth in me though he were dead yet shall he live : and whosoever liveth and believeth in me shall never die." I then left him. It was about two o'clock. At four the same day he sent for me, and I went immediately, and met Dr. Macgowan in his room. But Mr. B. was no longer conscious ; we spoke to him repeat-

edly, but he did not reply. In this state he remained until two o'clock the next morning, when his spirit took flight, to take its abode, I doubt not, among the redeemed of the Lord in a better world.

*Dec. 25.*—This evening our Bishop baptized the six candidates whom I had prepared for the holy ceremony; viz., Dr. Kiel, Mrs. and Miss Kiel, Mr. Max. Ungar, Mr. Levi, and Ducat's daughter. I could not be present on account of the illness of Mrs. Ewald.

#### ILLNESS AND HAPPY DEATH OF MRS. EWALD.

*Jan. 1844.*—On the 20th of December, 1843, Mrs. Ewald was safely delivered of a healthy boy, and everything went on well till Christmas-day. On returning from the funeral of Mr. Bateson, I found her in a high fever, and, Dr. Macgowan having been called in, he pronounced her dangerously ill.

In this condition she remained till the 10th of January—sometimes a little better, and sometimes worse. Mrs. Veitch and her kind sister were constantly at my house to assist. Mrs. Veitch asked me, on that day, what I thought of the state of my dear wife's mind. I replied, that I knew, if it were the will of the Lord to call her hence, she would enter into everlasting bliss, for she had lived close with her God and her Redeemer; yet, if Dr. Macgowan considered her in imminent danger, I would speak to her. Dr. Macgowan told me that he thought it would not be advisable for the present, but would inform me when he judged it to be necessary; adding, that he found her better, and that, if kept quiet, she would have a good night's rest.

I therefore left the room and went into an adjoining one. It was ten o'clock, P.M.

I had not left her room long when she called me to her bed-side, and said, "Dearest, there is a change taking place with me; I feel I am going to die." She then lifted up her hands and said, "The Lord bless

you, keep you, and preserve you and the dear children. I am going to the Lord Jesus. Oh, blessed Jesus, come and take my soul!

"Weep not. Would you keep me back from the joys of heaven? I know you would not. You will follow me soon—who knows how soon,—and our dear children will also come to us, one after the other, and then we shall again all be together with the Lord, to be separated no more.

"It is a blessed thought, to die in Jerusalem, is it not?

"But I am going to the heavenly Jerusalem, which is free—the mother of us all.

"Where will you bury me, dearest? Pray, lay me down in a quiet place. O, blessed Jesus, come take my soul!

"Weep not. The Lord will take care of you and of the dear children."

I asked her what I should tell her parents. She replied—

"Say to our dear parents that I remembered them in my last hours—that I die in peace. Remember me to papa, mamma,"—she mentioned all her brothers and sisters and relatives,—and added, "O, how happy I feel to go to heaven, to leave a sinful world! 'Lord, have mercy upon me, a sinner. Lord Jesus Christ, have mercy upon me.'"

"Dearest, how precious is that passage about 'Those who have washed their garments, and made them white in the blood of the Lamb.' Blessed Jesus, I know thou givest me that garment.

"Remember me to the Bishop and his family, to Mrs. Veitch, and to all the dear converts (she mentioned some by their names); may they receive grace and power and strength, and prove true disciples of our blessed Redeemer, and may many, many more come out from darkness and believe in the Saviour.

"You would not like to disturb the dear children

now to bring them to me ; kiss them for me ; may the Lord bless them. Dearest, I had from the beginning of my sickness a presentiment that I should go to heaven, though Dr. Macgowan and Mrs. Veitch, and you, said that I was recovering. You know that night when I felt so ill (Christmas), I knew I was going to die, though you thought it was nothing particular. That night I prayed for you all."

She then asked me whether I had sent for the doctor. I replied in the affirmative. She said, "I shall be glad to see him once more ; he has been very attentive to me ; may the Lord bless him ; but the Lord calls me hence, blessed be His holy name."

Dr. Macgowan came. She thanked him for his kindness, and told him that she was going to heaven.

From that time to her happy end, no earthly thought disturbed her. Her mind was constantly directed to the one thing needful. She begged me to read to her, and to pray with her. Although her sufferings were great, yet never did a complaint escape her lips. Calm and resigned did she look forward to that happy hour when she should enter, through the mercies of her Saviour, the abodes of the blessed.

In the night of the 16th of January, at two o'clock, her spirit took its flight to her Saviour, whom she loved and whom she followed. *My loss is her gain.*

From a child she knew the holy Scriptures, which are able to make us wise unto salvation, and she read them attentively. In every room she had a Bible, and, whenever she had a few minutes' time, she opened and read the oracles of God. During the last three years of her life, she read no other book but the Bible, and Church History. She admired the lives of the martyrs, and spoke of them to me in her last illness. For seven years she had proved a faithful assistant in the missionary work—five years on the coast of Africa, and two in Jerusalem. Now she rests from her labours. May my end be like hers!



The Bishop was, at that time, confined to his room by illness, as was also Mr. Veitch, the chaplain; and thus the melancholy duty of reading the funeral service over the tomb of my sainted wife devolved upon me. She was buried on the 18th of January, in the newly-consecrated burial-place situated outside the Jaffa-gate, near the upper pool; there she rests, until the Son of God shall call her forth to a glorious resurrection.

I shall ever remember with gratitude the kindness shown to my deceased partner and myself, during that painful period, by all our friends in Jerusalem. In particular, that of Mrs. Veitch and Miss Reid, Mrs. Macgowan and Mrs. Alexander, Mrs. Simon and Dr. Macgowan, who kindly attended Mrs. Ewald.

*February 29, 1844.*—Since the time it has pleased God to visit me so heavily, and remove her from time to eternity, who was so tender and affectionate a mother, much of my time must necessarily be devoted to the care of my three bereaved infants, and consequently the missionary work suffers, particularly as I am quite alone. Yet I have been enabled, by the assistance which is from on high, to resume my work regularly during the past month, and have found much comfort and consolation whilst persevering in the path of duty. I can now, by sad experience, point out the uncertainty of life, and the need of repentance and preparation for eternity, which can only be accomplished by a sincere belief in the Messiah, and be made effectual by his atoning sacrifice.

#### SYMPATHY SHOWN BY THE JEWS.

When I went again amongst the Jews I met with very great sympathy; those who knew the dear departed, and a great many did know her, began to weep as soon as I entered their rooms. I hope I have been enabled to speak, to many souls, a few words which will not be lost.

A few days since, while going to the tomb of my dear wife, I met three Jews, old acquaintances of mine; they spoke to me of my loss, and added a few words of consolation. I thanked them, and spoke of the Christian's hope and belief in the blessedness of those who departed this life in faith.

#### CONVERSATIONS WITH JEWS.

The conversation then turned on the present wretched state of Jerusalem, and of the hope of having a year of plenty.

*R. T.* It is true there is every appearance of a year of plenty; yet, in this country, you cannot depend upon anything with certainty. There may be plenty of corn, but there may also be a war with some Arab tribe, and then no corn will be brought to market; or we may be visited by a pestilence, and the same will be the case then; there is no certainty in this country. I speak from experience: the country has been, and still is, in a wretched condition.

*I.* It will not always be so; Jerusalem shall again become a glory in the earth; the cities of Judah shall again flourish, when the Jews shall again possess the land.

One of the Jews replied—If you believe these things, how is it that you are a Christian?

*I.* Because Moses and the prophets convinced me that Jesus is the Messiah, and Christians, who read the Scriptures attentively, believe that this country will be restored to the promised seed of Abraham's race. Jesus has foretold the present wretched condition of Jerusalem; he has said that Jerusalem is to be trodden down by the Gentiles, till the time of the Gentiles is fulfilled. Then all Israel shall be saved; all shall be converted, and shall believe in Him whom they have pierced, at his second coming.

*Rabbi J.* Well, when he comes again we will believe in Him.

I. Perhaps you may live to see that eventful time; there are certain signs of the times which are calculated to rouse our attention to the dealings of God.

*One of them.* We Israelites must wait patiently until the Lord God himself, by signs and wonders, restores to us our inheritance; we cannot—we must not—do anything towards its recovery. Are we not still a great and mighty nation? Do we not possess great resources? There are Jews in all parts of the globe; we might rise, as the Greeks did, and take this our country by force of arms, and make ourselves a king; but we dare not. God must give it us. Now is the time of our affliction, and we are chastened for our sins. The Jew must everywhere bow down his head, and cheerfully receive the affliction God sends him. We are despised, laughed at; but still we know there is a day coming when God will have mercy on us.

#### INQUIRERS.—THE SCHOOL OF INDUSTRY.

I have stated before that the wife of Rabbi Jehuda Levi returned with her two children to the Jews. I am now happy to say that she has come back with them to her husband. He is preparing for holy baptism, and will be baptized, with his two children, when the Bishop returns. About three months since, another inquirer arrived here from Smyrna, where he had been for a long time with Mr. Cohen; I have taken him under instruction. A third inquirer has entered our School of Industry, to learn the carpenter's trade. I have also undertaken to teach him the great truths of our religion. A few days since, another young Israelite called upon me, with Dr. Kiel, whose countryman he is, and with whom I had some conversation. He has since called again, and finally expressed a desire to become a Christian; he is in the School of Industry. There are, at the present time, five young Israelites in the school, who are taught a

trade, and at the same time receive instruction in religion. Thus, I have again four Israelites whom I am instructing previous to baptism.

Several inquirers still continue to come to receive instruction secretly, but they are greatly afraid of being detected. A short time since, one who was suspected of being secretly inclined to Christianity was sent away by the Chief Rabbi of the Sephardim. The Mission at Jerusalem has peculiar difficulties not known at other stations. In other places, a Jew may visit the missionary once, twice, or many times ; and, if the Lord open his heart and eyes to the truth as it is in Jesus, he can arrange his affairs, and then come out from amongst them. Not so in the Holy City. Let a Jew once come to my house, if it is made known to the rabbi, he will send for him, question him, and threaten to debar him from any share in the yearly contribution received from abroad, and forbid him to come near me. From that moment he is watched ; he must either stifle his convictions, if he has any, or must at once declare that he is a Christian, which involves the new convert in great difficulties.

I have resumed my Hebrew lessons at the College.

#### A COLONY OF AFRICAN JEWS.

On the 8th instant, a deputation of African Jews called upon me, stating, that there were here about five hundred of their brethren from the coast of Africa, who had hitherto belonged to the Spanish congregation, but had now separated themselves, with the intention of forming a congregation of their own. They had determined to send a messenger to their more wealthy brethren on the coast, to collect money, and they requested me to furnish him with letters of recommendation, as they knew I had resided for several years in that part of the world. In the course of conversation, it appeared that these African Jews had been much neglected in the distribution of the money by the Sephardim, which

first gave rise to the thought of separation ; there were, however, many other grievances.

I promised to furnish their messenger with several letters to some friends, who would take an interest in them.

We had a very severe winter, a great deal of rain, and in December, a fall of snow ; these unfavourable circumstances, combined with the illness and death of my dear wife, had kept me within the city walls for several months ; lately, however, I have taken some exercise beyond the walls, in company with Mr. Calman, who has been a most valuable and sympathizing friend to me throughout my affliction. We visited many spots of general interest and natural beauty around Jerusalem. The country around the Holy City at this season of the year is very inviting.

#### THE POTTER'S FIELD.

The Potter's Field, or Aceldama, which I had never before visited, attracted my attention very much. On that spot Dr. Wild discovered, in 1838, a cave, containing a great number of skulls, which, according to his statement, were not those of Jews, but of foreigners ; by which circumstance the fact was established beyond doubt, that this is the very field which was bought for the thirty pieces of silver, paid to Judas as the reward of his treason. Since then, many others have visited the cave, and new chambers have been discovered where the bones of thousands lie mouldering. In fact, the vicinity of Jerusalem abounds in caves and subterranean passages, filled with the bones of the millions who once worshipped on Mount Moriah.

A short time since the Spanish Jews bought a piece of ground at the foot of Mount Zion, opposite the village of Siloam, for a burying-place, when, on digging some graves, they found a cave, containing two sarcophagi, filled with human bones ; but, on touching them, they turned to dust.

It has often been a matter of surprise to travellers, that so many skulls should be heaped together in one cave. It is explained in the Talmud, which informs us that it was the custom of the Jews to bury their dead in a particular place, and, after the flesh was destroyed, to gather the bones together, and place them in some vault. Many families had their own vaults. (See Talmud, זבחים, page 101.)

Another peculiar feature of the environs of Jerusalem, is the number of wells, cisterns, and reservoirs for water that are found outside the city walls. Some of these wells are still in good condition, and quite full of water ; others are broken and empty. These must have been used in Jerusalem's happier days, either to water the ground, or to supply the city. It has been observed by a late writer, that through all the sieges Jerusalem has sustained, we never hear that the inhabitants wanted water ; and he concludes that there must be some subterranean conduit by which it was conveyed into the town. This supposition is quite correct, for there are cisterns outside the gate, which communicate in some way or other with the cisterns within the city ; but how this is accomplished is not generally known. When the mosque of Omar and Mount Moriah can be fully explored, many such things will be revealed.

#### IMPROVEMENTS IN AND AROUND THE CITY.

I was also rejoiced by perceiving that some improvements are taking place in agriculture ; trees have been planted in, and stones removed from, portions of ground which only a short time since were entirely barren.

A circumstance lately occurred, which proves that the local authorities are not altogether disinclined to listen to reasonable suggestions respecting the improvement of the town. There was within the walls, at a short distance from the Jaffa-gate, a pool of filthy stagnant water, into which the natives were in the habit of throwing dead animals ; the exhalation from it was very



offensive, and the French Consul's house being situated near the pool, it annoyed him greatly. He represented to the Pasha how much more healthy that neighbourhood would be, were the pool filled up. The Pasha gave immediate orders for the work to be done; and, accordingly, the nuisance is now removed.

If the Pasha could be prevailed upon to remove the extremely offensive slaughter-houses, or rather slaughter-places, which are situated in the midst of the Jewish quarter; also the abominable tannery near the Holy Sepulchre, and have them placed outside the walls; and if the filth which is now heaped together in magazines in the midst of the city were removed, I doubt not but that the air of Jerusalem would be greatly improved. However, the greatest desideratum is a thorough drainage of the place; as long as this is neglected, it cannot be a healthy town. This would, however, be beyond the power and resources of the local government: but it is in the Pasha's power to remove the other nuisances, and I trust the European Consuls will unite in endeavouring to effect the same.

Another improvement in the Holy City is, that we now get good and wholesome bread, indeed, as good as in England. When we arrived here, two years since, the bread sold in the market was both unwholesome and unpalatable, and we were all obliged to bake our own, which caused a great deal of trouble and loss of time; but now some Jewish families have commenced making bread for sale, which is as good as any in Europe.

On the 24th inst., whilst passing the Holy Sepulchre, I found the entrance guarded by the Pasha's soldiers. The open square in front of the sepulchre was filled with them, and armed soldiers occupied the gate of the church. On inquiring the reason of all this, I learned that a few days since an Albanian soldier had killed a Christian woman in the Holy Sepulchre. The convents represented this to the Pasha, who gave strict

orders that no Albanian soldier should come near the church of the Sepulchre. On entering the church, I found the front of the Sepulchre most gorgeously adorned. There were one hundred and three lamps burning, all of silver, with the exception of one, which was of larger size than the others, of massive gold, and of great value.

The Greeks, the Armenians, and the Papists had all united to adorn the Sepulchre thus : the right side of the front was allotted to the Greeks ; the left to the Armenians, and the top to the Papists ; the middle was occupied by all three to display their riches, and those of their convents.

This is the first day of Lent, and with it the grand ceremonies begin with the anointing of the stone within the Sepulchre, upon which tradition says our Saviour was laid when anointed. The Papists are the first to perform the ceremony, next the Greeks, and then the Armenians. All these parties had armed soldiers around them during the performance of the service, that they might be free from molestation. The poor Syrians and Copts are excluded from the privilege of joining in these services ; in fact, the Greeks, the Latins, and the Armenians are the tenants of the Holy Sepulchre, and have all the holy places in their hands. The Copts have a small chapel on the left side of the Sepulchre ; and the Syrians a small room within the church, which was given to them by the Armenians, and occasionally they perform service there.

#### DEPARTURE OF THE PILGRIMS.

*April.*—The pilgrims have left us, and the streets of Jerusalem are again passable. There have not been so many pilgrims here this year as last. As this year Easter was celebrated by all the various Churches on the same day, some fears were entertained, lest a collision between the members of the different Churches might occur ; but all went off quietly.

## THE GREEK FIRE.

The Greek fire in the Holy Sepulchre was exhibited as usual. I am, however, happy to say, that the belief in it is on the decrease. The Armenians now publicly declare that this fire is produced by natural means ; some of the more enlightened Greeks are of the same opinion, and we may indulge in the hope, that at no distant period this gross superstition will entirely cease.

## BATHING IN THE JORDAN.

The Greek pilgrims go to the Jordan to bathe in its waters ; for they believe that they are thereby cleansed from their sins. Three persons have this year lost their lives in the river. A Greek priest, of Cyprus, a Hungarian, and an infant. The mother brought her babe to the banks of the Jordan to wash it in its waters ; but, melancholy to relate, the rapid stream carried it away and buried it beneath its waves.

No Armenian goes to the Jordan now ; until about sixty years ago, they had the same faith in its waters, as the Greeks have now ; but since then, they have discontinued the practice. When conversing on the subject, a short time since, with some Armenian priests, they said, "We have the Jordan in our Church," (referring to the baptismal font) and added, "No water in the world can wash away indwelling sin."

## PILGRIMAGES.—SIGHTS AND FEES.

I believe it is not generally known how pilgrimages to Jerusalem are performed. I shall, therefore, mention what I have learned on that subject. When a member of the Greek Church resolves to perform a pilgrimage to the Holy City, he is conducted to the church of the place where he lives ; the priest prays over him, and recommends him to God and all saints. Many people of the town, who cannot go, give the pilgrim money to give to the convents, or churches at Jerusalem, others send rich and handsome presents to the holy places.

It thus happens, that one person frequently represents ten or a dozen others.

On the arrival of a pilgrim at Jaffa, he is immediately conducted into the Greek convent, where he remains till the next day. For his entertainment he is obliged to pay twenty-six piastres. The convent also provides, at a fixed price, horses and camels for the pilgrims, to bring them on their way to Jerusalem. They stop again at the convent at Ramlah, where each pilgrim has to pay thirteen piastres. The following day they proceed to Jerusalem. On their arrival here, they proceed to their convent and receive some refreshments, after which their names are entered in a book. This over, they are conducted to the church, which is within the walls of the convent, where service is performed; after which, a deacon washes the pilgrim's feet. This ceremony having been gone through, they are brought into a room, where they pass the first night. On the following morning a deacon leads them up into the divan, or large room, where the seven Greek bishops residing in Jerusalem, are assembled, before whom each pilgrim appears, one at a time. He is then asked on how many persons' behalf he makes the pilgrimage; how many members of his own family are alive, and how many are dead. The pilgrim having answered all these questions, he has to pay 100 piastres for each member of his family who is living, and fifty for each who has died. This is the minimum. Rich people pay more. The pilgrim then receives a ticket for each member of his family, and is allowed to depart. Outside, another deacon takes the tickets again, together with twenty-one piastres from each pilgrim, and gives him permission to visit the Jordan. The same evening, the pilgrim is conducted into the Church of the Holy Sepulchre, and all the holy places within it are shewn to him; his name is again entered in a book, for which he pays twenty-five piastres, and then remains one night in the Church of the Holy Sepulchre, which is considered very meri-

torious. The pilgrim having stayed three days in the Greek convent, must now leave it, but a lodging is provided for him near it, for which he has to pay according to his means, and the state of the apartments. The Greek convent possesses several houses here which are used for this purpose. On the fifth day after the pilgrim's arrival he is taken to Gethsemane, and into the Church of the Virgin Mary, which is situated in that vicinity; here he must pay twenty-five piastres. Afterwards, he is in his turn conducted to all the Greek convents and churches in the environs of Jerusalem; to Bethlehem, Mar Elias, Mar Saba, the convents of the Cross and of St. John; and at each place he is expected to pay a sum of not less than twenty-five piastres.

Sometimes the pilgrim refuses to pay; the church is then locked upon him, and he is not permitted to leave it until he has paid. If he tries to get off by saying that his purse is exhausted, he is asked, why did he come to Jerusalem if he had no money. When the pilgrim has visited all the Greek churches and convents, and contributed to each its due, he is allowed to spend his time as he pleases.

#### STIR CAUSED AMONG THE JEWS BY A DEPÔT FOR SCRIPTURES AND TRACTS.

A depository for the sale of Scriptures in various languages, has been opened under the control of our Bishop; which will, I trust, prove a blessing to the Mission, and to the benighted sons of Abraham in the Holy Land. We have already sold about 30*l.* worth of Bibles; many copies have been given to the poor; many New Testaments, "Old Paths," and Tracts have been distributed, and I have had many opportunities of telling the Jews, who come to the depôt to purchase Scriptures, of the way of salvation. The opening of the depôt caused quite a stir among the Jews in the Holy City, and for several days the place was filled from morning to night. The chief rabbies became

alarmed, and pronounced sentence of excommunication on every Jew who should ever visit it again; but I suppose this sentence will soon be cancelled.

#### CONFIRMATION AND BAPTISMS.

On Good Friday, our Bishop administered the rite of confirmation to four of those Israelites who were baptized last Christmas. At the Communion on Easter-day, we had forty-two communicants, among whom were twenty of the house of Israel. Rabbi Jehuda Levi was baptized by the Bishop in the afternoon of that day, during the German service, when I preached from Romans x. 11 to 17.

On Easter Monday, at the morning service, the two sons of Rabbi Jehuda Levi were baptized; the eldest is six years old, the youngest three years. Rabbi Jehuda has been employed as depositary, for which office he is well qualified, as he speaks German, Spanish, Italian, Arabic, Turkish, and Hebrew. The quarterly examination of the students in the Hebrew College took place on the 10th instant. They were examined in Hebrew, English, German, and singing. I have also continued during this month to instruct the two Israelites mentioned before, viz., M. E. and I. D.; the former, who is in the School of Industry, will (D. V.) be baptized next Whit-Sunday.

#### CONVERSATIONS WITH JEWS.

Jews from Damascus, from Bagdad, and from Hebron, have called upon me during the past month, with whom I had such conversations as I thought would direct their minds to seek Him of whom Moses and the prophets speak; they accepted the New Testament, and various tracts, also the "Old Paths." I hope and pray that the Mission which is to be established in that region may prove a blessing to the remnant of the house of Israel residing there.

As often as I found opportunity I have preached the Gospel of salvation to the sons of Abraham in the



Holy City, both at my own house, at their houses, and other places.

The fine weather has now commenced after a very severe winter. The Jews very frequently enjoy the refreshing air outside the City, beneath the shadow of evergreen-trees. I there often find opportunities of laying before them the Gospel of salvation ; on these occasions we can speak more freely, and with less interruption. I will give the substance of one of these conversations held in the neighbourhood of the Damascus Gate, in sight of Jeremiah's cave. I approached a tree under which six Israelites were seated.

*I.* The Passover is now over.

*A Jew.* Yes ; and we are now looking forward to another feast—Pentecost.

*I.* But you cannot celebrate any feast according to the law of Moses ; for instance, the Passover, which was instituted in Egypt as a memorial of the great deliverance when God smote all the first-born of Egypt, but preserved the Israelites, in remembrance of which the Pascal Lamb was to be sacrificed yearly,—now you have no longer that sacrifice, therefore you cannot keep that feast as God has commanded.

*A Jew.* Our temple is destroyed, and we have now no permission to offer sacrifices. If it is rebuilt, we shall again have the sacrifices reinstated, according to the law of Moses.

*I.* But you have, then, now no atonement for your sin ; how can you appear before God ?

*A Jew.* And you ; what sacrifices have you ?

*I.* That of which the Prophet Isaiah speaks, “He was wounded for our transgressions, he was bruised for our iniquities.”

*A Jew.* This refers to our Messiah, who is sitting in the gates of Rome ; and as often as Israel sins, he is smitten, for he is Israel's surety ; therefore the prophet speaks thus.

*I.* Very true ; these words have reference to the

Messiah of Israel, who has been smitten for your sins and mine. They refer to Jesus Christ, who suffered, not in Rome, but in this city, and is now exalted to the right hand of God.

A long discussion then commenced between us, they maintaining that Jesus Christ could not have been the Messiah, I endeavouring to lead them to the Scriptures, and to prove by them that Jesus was the Messiah, and that those who believe in him should have eternal life, and that those who reject him shall not see life. One Jew replied, "We, Israel, are all like one body; the good that one of us does has reference to the whole body, and in the same manner the evil also: and there are in each generation thirty-six men of piety like unto Abraham, our father; else the world would be destroyed. For it is written *לִי יִשְׁמַעֵאל*, lo Ishmael, which signifies, 'Thirty-six, God will hear;' *לִי*, lamed vau, is 'thirty-six,' and *יִשְׁמַעֵאל*, Ishmael, means, literally, 'God will hear.' These thirty-six men of the same piety as our father Abraham are our atonement, and other atonement we do not look for."

Alas ! how is the apostolical assertion verified, "until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ."

#### INSTRUCTION OF INQUIRERS.

*May.*—I mentioned last month that I had two candidates for baptism under instruction; since that a third has been added, an Israelite, whose acquaintance I made soon after my arrival in the City of the great King. He was led by degrees to the knowledge of Christ, was convinced of the truth of Moses and the prophets, and acknowledged Jesus as his Saviour; but many and various difficulties were placed in his way, which were first to be removed before he could publicly avow his faith in Christ. Years passed away ere he could succeed; now the Lord has made his way plain before him, and he has applied for regular instruction and

holy baptism. May the Lord prepare his heart and give him repentance for all that is past, and faith in Christ Jesus to everlasting life, so that he may prove a Christian indeed !

#### SCRIPTURE DEPOSITORY.

The Scripture Depository, established by our Bishop, has also continued during the past month to be the resort of many inquiring Jews, and I have found there many opportunities of setting forth Gospel truths. The depository also has often interesting conversations with Jews. Some visit him at night, that they may hear more of the doctrines of Christianity. The Jews in the Holy City now hear the truth from the mouth of many witnesses. The sale of Scriptures from our depôt is very encouraging, and I am glad to hear that a fresh supply is on the way to Jerusalem, for our stock here is nearly exhausted.

#### VISITS TO THE JEWISH QUARTER.

My present domestic affairs do not permit me, I am sorry to say, to visit the Jews in their own habitations as often as I could wish, yet I have been in their quarter several times during the month of May. There were several English travellers here, who interested themselves for the cause of Israel, and who accompanied me in my walks. On the 8th of May, Dr. Keith, the Rev. W. Wait, and myself, visited all the synagogues, the Jeshiba, and the most distinguished rabbies. These friends were much pleased with the reception we universally met with amongst the Jews. The same was the case on the 20th of May, when I accompanied Major Richardson, Mr. Frere, and Mr. and Mrs. Woolfield.

#### SECRET INQUIRERS.

There are many secret believers in the Holy City, who, from fear of their unbelieving brethren, and in their peculiar situation, must keep their convictions

a secret ; yet I trust they are making progress. Some have asked for copies of our Liturgy and the New Testament, and other useful books and tracts. I supplied them according to their wishes, and may the Lord Jehovah take every stumbling-block out of their way, that soon they may be able to proclaim even upon the housetops, "that neither is there salvation in any other but in Jesus Christ the Lord."

#### FEAST IN HONOUR OF SIMON THE JUST.

There was great rejoicing on the 7th of May among the Jews, quite a national feast, in honour of Simon the Just, whose tomb is outside the Damascus Gate, about half a mile from the town. In the vicinity of the tomb the Jews had collected in great numbers, and after the oration was over, they scattered themselves in groups over the adjacent fields, under the shadow of olive-trees, where they spent the day in singing the praises of their ancestors, whilst the women were accompanying the songs with the tabret and clapping of hands. I went to see this truly picturesque sight. I should suppose that there were not less than two thousand Jews present. I went about from one green tree to another, seeking for an opportunity to direct the minds of some from the tombs of the dead to the living God ; and I must say, that, with one single exception, I was everywhere very kindly received ; and I thank Him who ordereth all things, that I was thus permitted to proclaim the glad tidings of salvation.

It was here that I met a family of the house of Israel whom I had known for a considerable time, and who had listened to the truth and appeared convinced, but at times again showed much indecision, though they were suspected by their brethren as being inclined towards Christianity, and have many a time been evil spoken of on that account. The head of the family now said to me, " You see I am obliged to pitch my tent without the camp of Israel, (they were a short distance from the rest of the Jews,) for if I go near them they seek

occasion to quarrel with me." I exhorted him to pray to the Lord for Divine guidance, admonished him not to strive against the Spirit, (for I know he is inwardly convinced,) encouraged him to cast himself entirely upon the Lord, who would certainly make everything straight before him, if he would only give honour to God and openly acknowledge the truth.

I often think of this family ; they are present with me when I pour out my heart at the throne of grace on Israel's behalf, and I trust the Lord will finally bring them from darkness to light ! I have since seen the family again, and invited them to give themselves entirely over to the Lord ; and I hope the Lord will bless my feeble endeavours to these descendants of Abraham.

I need not say that those Jews who call on me are constantly directed to the one thing needful. Though some come who have no wish or will to hear anything about the truth, and merely come because they are in want of one thing or another, which they wish me to procure for them, yet the Lord is pleased to give them sometimes the hearing ear and the willingness of heart to hear his word ; and may we not expect that he will also bless his instituted means of grace ?

Among the late travellers who visited the Holy City, and who have the cause of Israel at heart, I may mention Sir Cecil Bishopp and his lady. Sir Cecil addressed our Anniversary Meeting, and proved by his speech that he was a friend of God's ancient people, and that he belonged to the number of those whose "hearts' desire and prayer to God for Israel is that they might be saved." Jerusalem will be sacred to them on more than one account, but particularly because it hath pleased God to call from this world of sin and misery their infant son, six months old, whilst staying here ; he died on the 11th of May, and was buried, the day after, next to the grave of my dear wife, there to wait for the glorious resurrection to immortality.

## INFLUX OF JEWS TO THE HOLY LAND.

The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them ; they have already spread over part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jeshiba, and several rabbies have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.

## RABBINICAL OPPOSITION TO PLANS OF EDUCATION, &amp;c.

There has been a great commotion among the three Jewish communities here, viz., the Sephardim, Ashkenazim, and Chasidim, on account of Sir Moses Montefiore's proposal to establish schools, manufactories, and a hospital in the Holy City. Most of the chief rabbies and leaders are decidedly opposed to that generous offer.

On the 8th of May the leading members of the three congregations met together to consider these matters. A warm correspondence has been carried on between those who have most influence here, and those in Europe, on that subject.

PRAYER FOR THE ROYAL FAMILY OF ENGLAND IN  
THE JEWISH RITUAL.

It is a curious fact, that in the Jewish Prayer-book recently printed at the office of Rabbi Israel in Jerusalem, a prayer has been inserted for our Most Gracious Majesty the Queen, which runs thus :—"May He that dispenseth salvation unto kings, and dominion unto princes, whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh a way in the sea, and a path through the mighty water; bless, preserve, guard, assist, exalt, and highly aggrandize our Most Gracious Sovereign Lady, Queen Victoria; Adelaide, the Queen-Dowager; the Prince Albert; Albert, Prince of Wales, and all the



Royal Family; may the supreme King of kings, through his infinite mercy, grant them life, preserve and deliver them from all manner of trouble, sorrow, and danger; subdue the nations under her feet; cause her enemies to fall before her; and grant her to reign prosperously. May the supreme King of kings, through his infinite mercy, inspire in her heart, and in the heart of all her councillors and nobles, to have compassion and benevolence towards us and towards all Israel. In their days and in ours may Judah be saved and Israel dwell in safety, and the Redeemer come unto Zion: which God in his infinite mercy grant, and say, Amen."

#### JEWISH WORKS PRINTED AT JERUSALEM.

From the same printing-office was issued, a short time since, a curious little work, entitled טוב ירושלם, "The Privileges of Jerusalem." The object of this book is, as the author states in the preface, to stir up the Jews in Europe, to create in them more zeal for the land of their forefathers, and to induce them to come and take up their abode in the City of David. I will translate some of the privileges mentioned in this work:—

The first is, that the author proves, from the writings of the Talmud and other rabbies, that those who live away from the Holy Land are like those who live without God; but those who reside in the Holy Land have God.

Secondly, those who reside in Palestine receive pardon for their sins, for it is written, the people that dwell therein shall be forgiven their iniquity.

Thirdly, that prayers offered up in the Holy Land go direct to heaven, but those offered in other countries have first to pass through the air until they reach the Holy City.

Fourthly, that after death no worm destroys the dead body in Jerusalem or the Holy Land.

Fifthly, that the Jews residing in the Holy Land are gifted with wisdom, for it is written, "from Zion shall go forth the law, and the Word of God from Jerusalem;" and the wise men have said, the air of the Holy Land makes men wise; and again they have said, that ten measures of wisdom came down upon our earth, nine of which remained in Jerusalem. Again, the wise men have said, that every one who is buried in Jerusalem is sure of obtaining everlasting life.

These are the privileges mentioned by the author; but I trust that many Israelites who come to live and die in the land of their ancestors, are moved by higher and nobler motives.

#### CONFIRMATION.

Last Sunday, May 26, the Bishop confirmed Mr. Lyons (Rabbi Jehuda Levi), Max Ungar, and Ducat's daughter, who had been previously prepared for that rite by me.

#### DIVISIONS AMONG THE JEWS.

*July 2.*—For more than three years there has been a great division among the Jews of the Holy Land. One party, headed by Rabbi Rabenu, who was formerly chief manager of all Jewish affairs here, but was deposed, and banished to Tiberias. The other, by the actual Chief Rabbi, Mercato Gagin. Both parties excommunicated each other, and sent recriminatory letters abroad. Now, however, in their emergency, they have made peace, and in a printed circular letter they have made this happy fact known to all their brethren throughout the world, declaring that there is now peace at Jerusalem. If, however, any one should say or write anything from henceforth against the wise men, judges and rulers of this place, he is excommunicated, and upon him shall come all the curses of the law. In the same circular letter, all the Jews of Europe who speak or print anything against Rabbi Hirsch

Lehren, at Amsterdam, who is opposed to the establishment of schools or hospitals in this city, are excommunicated, because they laugh at them for reading the Sohar and the Talmud day and night. The words in the circular run thus :—

גם אני עני אקרא אל ה' שהוא יקללם וארורים יהיו • והם יהיו בחרם כל בו • ויחיש ה' להשפילם לשמה כרגע וכרעתם יצמיתם ה' והם המתלוצצים בנו לומדי תהלים וזוהר ותלמוד ודאי עליהם קבעו בתפילה למלשינים וגו' מהרה יכרתו • כי העיקר ראשית חכמה יראת ה' את ה' אלהיך תירא • אליהם שאין בהם יראת ה' תורתם להם לסם המות • כי הם חציפי וליצני הדור • נגעים רעים שלא ראו ענין המרגלים וקורח ועדתו • והם משורש רעה מוציאי דבת הארץ ויושביה ויהיו מלעיבים במלאכי ה' ועבדיו אשר צדקו יחדיו • ומדפיסים דברי הבל וליצנות והיתול שקרים וכזבים עלי ועל הרב החסיד ראשון לציון הוא יד שמאל להרב ר' צבי לעהרין יצו' והרב ר' ישעיה יצו' יד ימינו • והאריכו בלשון מדברית גדולות גם עלי ועל רבני עה"ק—העבד לישראל הבא מחדש מדמשק ר' יעקב ענתבי •

“ I also, the poor one, will call upon the Lord, that he shall curse them, and they shall be cursed of the Lord, and they are excommunicated; the Lord shall hasten to humble them, to destroy them quickly; according to their wickedness shall God blot them out, for they laugh at us for reading the Psalms, and the Sohar, and the Talmud. Truly against them has the prayer, ‘And to the slanderers,’ been composed; suddenly shall they be rooted out, for the foundation of the beginning of wisdom is the fear of God. But they have no fear of God; their own doctrine will be death to them; they are an evil root, they speak evil of the land and of the inhabitants thereof, not considering

what has happened to the spies and to the company of Korah, they dare to mock the angels of God and his servants who are altogether righteous, in printing ridiculous things respecting the Rav, the holy, the first in Zion, by saying he is the left hand of Rabbi Hirsch Lehren, of Amsterdam, and that Rabbi Yeshayah is his right hand, (these expressions occur in the 'Allgemeine Zeitung des Judenthums,') and speak also against me and against all the rabbies of the Holy City, &c., &c.

(Signed) "JACOB ENTABI,  
Of Damascus."

This rabbi, who expresses himself in such bitter language against his brethren in Europe, is one of those who suffered severely in the persecution at Damascus. After his letter, there is, in the same circular, an address to all the Jews over the world, by the Chief Rabbi Haim Abraham Gagin. He is more moderate in his language, stating that they would continue, as their fathers have done, to read, *ותורה שבכתב ותורה שבע"פ*, the written law, and the oral law, day and night, and that they would have nothing to do with other sciences.

ואין לנו זרע ישראל עם קדוש חלק בלימודי זרים  
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"We, the seed of Israel, the holy nation, have nothing to do with foreign sciences, wisdoms, works, thoughts, and medicines, and such like, which would destroy our chief occupation."

*July 31.*—Some weeks after the baptism of Rabbi Jehuda Levi and his two sons, his wife went away again to the Jews, taking with her the children; he was therefore under the necessity of going to Beyrout, to lay his complaints before the Austrian Consul-General. Shortly after his departure from here, the Jews sent his wife and children to Aleppo; but it was so ordered by Providence, that she was obliged to pass

Beyrout, where she met her husband, who claimed her and his children before the Consul-General of Austria, and we trust that he will obtain justice.\*

#### BAPTISM OF AN ISRAELITE.

On 13th of July, Moses Eppstein was received into the Church of Christ by baptism, at our Hebrew morning service; he is an inmate of our School of Industry, and his conduct has hitherto been satisfactory.

#### APPLICATIONS OF INQUIRERS FOR INSTRUCTION.

I am happy to say that the Word of God is not preached in vain amongst God's ancient people in the Holy City. On the 5th of July, five Jews belonging to the Sephardim called on me, who expressed their belief in the Saviour of the world, and applied for Christian instruction and baptism. I advised them to wait patiently, till it should please the Lord to remove all obstacles out of their way. The depôt of Scriptures continues to be a blessing to our Mission. Many sons of Abraham, who have called there during the last month, have been made acquainted with the truth as it is in Jesus, and one has been led to seek seriously the salvation of his soul. I have had many interesting conversations with him at my own house, and I trust that He who has begun the good work in him will accomplish the same, to the praise and honour of his great name. Quite recently four Jews have applied for instruction and baptism. One of them has entered the School of Industry; another, a native of Corfu, has entered the service of the Rev. W. D. Veitch; the two others are as yet undecided as to their future occupations. As often as my present circumstances permitted, I went into the Jewish quarter to converse with those who would lend a willing ear.

\* Rabbi Jehuda Levi has since obtained his children.

## DISTURBED STATE OF THE COUNTRY.

The state of the country is such as is expressed in Holy Writ:—

“In those days there was no king in Israel, every man did that which was right in his own eyes.”

The Arabs are constantly in arms against each other. A short time since the Pasha of Jerusalem was at Jaffa, which is in the Pashalic of Jerusalem; the soldiers there, who, it would appear, had not received their pay for a considerable time, demanded the same from the Pasha, who, however, refused to listen to them. The consequence was, that they revolted, besieged him in his castle, and fired at him, and he was finally obliged to satisfy their demands. He then left Jaffa and returned to Jerusalem. When he arrived here, the soldiers, who had received no pay for nineteen months, sent a deputation to request their due. The Pasha did not receive them in the best manner, upon which the soldiers shut themselves up in the Castle of David, which commands the whole town, threatening to fire if they did not obtain what was due to them. This happened on the 19th of July. A negotiation commenced, and the chief Effendims conferred with the soldiers; but the latter would hear of no terms except their pay. It seemed, however, that Government had no cash; the Pasha therefore requested 25,000 piastres from each convent, viz., the Latin, Greek, and Armenian, and also from the Jews; but they refused to give the money, and he could not compel them to do so. In this emergency the powerful Arab chief, Abacoosh, stepped forward and advanced the sum required; thus tranquillity has been restored.

Though the Jewish congregations had made peace together, as I have already mentioned, and were opposed to Sir Moses Montefiore's proposals, yet it does not appear that the peace was of any long duration. The German congregations are now more willing to listen



to reason, and have taken a house to put it in order for a hospital.

DEPARTURE FROM JERUSALEM, AND ARRIVAL IN ENGLAND.

I soon experienced, after my bereavement, that I could not efficiently carry on my missionary work whilst domestic affairs, and above all, that of bringing up three little children, rested upon me. I therefore asked for permission to bring my children over to England, and, having obtained it, I left the Holy City in October, and arrived safely in London towards the end of November, 1844. My motherless children are now under the kind protection of their grand-parents, where they will remain for the present; and I am preparing to return again to the sphere of my labours in the Holy City.

THE END.



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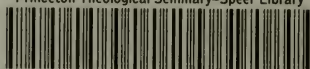
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